

GLIMPSES OF A GREAT YOGI

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CHAPTER 1.1

THE MORNING STAR

*Aum bhoor bhuva swah!
Tat savitur varenyam,
Bhargo devasya dheemahi,
Dhiyo yo nah prachodayaat!*

ॐ भूर्भुव स्वः। तत् सवितुर्वरेण्यम्।

भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॥

“We meditate on that adorable Supreme Light of the effulgent Sun that illuminates our intellect in the three realms of consciousness”.

-- Thus meditates a devout Hindu, standing on the banks of River Ganga, facing the rising sun whose radiant rays hold in warm embrace the whole of the universe. Since times immemorial, the same mantra has echoed and re-echoed on the banks of the holy river which has been perennially nourishing and nurturing the spiritual civilization of the Hindu race.

And in the sacred waters of the river he sees the grandeur and glory of the whole nation:

*Gange cha yamune chaiva
Godaavari saraswathee
Narmade sindhu kaaveree
Jalesmin sannidhim kuru*

गङ्गे च यमुने चैव गोदावरी सरस्वती।

नर्मदे सिन्धुकावेरी जलेऽस्मिन् सन्निधिं कुरु॥

“Oh! Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri, thou all be present in this water.”

-- He invokes the presence of all sacred rivers in the water. All these great rivers have on their banks the holy temples and sacred centres of spiritual learning.

Like the eternal flow of Ganga, the life of this ancient land is glorified by the advent of great sages and seers, saints and god men right from the days of the Vedas to the modern times. This sacred land, BHARAT -- “The land that revels in the light of spiritual wisdom” -- is the manifestation of the Divine Mother.

*Ratnaakaraa dhauta padaam
Himaalaya kireetineem
Brahmaraaja rishi ratnaadyaam
Vande Bhaarata maataram!*

रत्नाकराधौतपदां हिमालयकिरीटिनीम् ।

ब्रह्मराजर्षिरत्नाद्यां वन्दे भारतमातरम् ॥

“I bow to the Divine Mother Bharat whose feet are washed by the great oceans, who wears the Himalayas as Her crown and whose neck is adorned with the necklace of pearls like Brahmarishis and Rajarishis.”

The Vedic seers envisaged the role of this nation as the preceptor of the world. They called out to the mankind to learn the meaning and purpose of life from the great masters of this land. Beginning with Srimannarayana and Dakshinamoorti, with preceptors like Shankara, Ramanuja and Madhva in the middle, we have a great and glorious *guruparampara* -- lineage of spiritual masters.

Like the rain waters that come down from the skies take to different forms of rivers each one having its own course and ultimately merge in the same ocean, all these great archaryas have drawn their inspiration and gained spiritual insight from the Vision of Truth in their intuitive consciousness, though they have followed and also pronounced for the posterity different paths of god-realisation in order to lead all to the ultimate goal -- *Sat-Chit-Ananda* -- Existence-Consciousness-Bliss -- the *Para Brahman*.

Even in this modern age of scientific and political revolutions and renaissance and reformation, Bharatavarsha's stream of spiritual heritage has flowed uninterrupted, producing new visionaries, mystics and mahatmas. New India witnessed the advent of modern

seers like Dayananda, Bankim, Ramakrishna, Vivekananda, Aurobindo and Ramana. The age-old paths of *Jnana yoga*, *Bhakti yoga*, *Raja yoga* and *Karma yoga* found new exponents like Sivananda, Ramdas, Omkar and Sadhu Vaswani. In this line of great preceptors, we have in our midst today Yogi Ramsuratkumar, a mystic, saint, *Siddha*, *Jnaani*, an ardent *Bhakta* and a dedicated *Karma Yogi* -- all in one -- sanctifying by his divine presence the sacred spiritual centre Tiruvannamalai -- Arunachalam -- of Tamil Nadu.



Yogi Ramsuratkumar with
Swami Gnanananda Giri

The Ultimate Reality is both static and dynamic. It is “That from which everything emerges, That by which everything is sustained and That into which everything merges.” The Consciousness-Force is represented as *Siva-Sakti*. Siva is *Brahman*, the static, and Shakti is the *Prakriti*, the energy form of *Brahman*. The two are inseparable like word and its meaning.

‘*Aruna*’ is Sun, a mass of energy, in constant motion.

‘*Achala*’ is the solid rock -- the

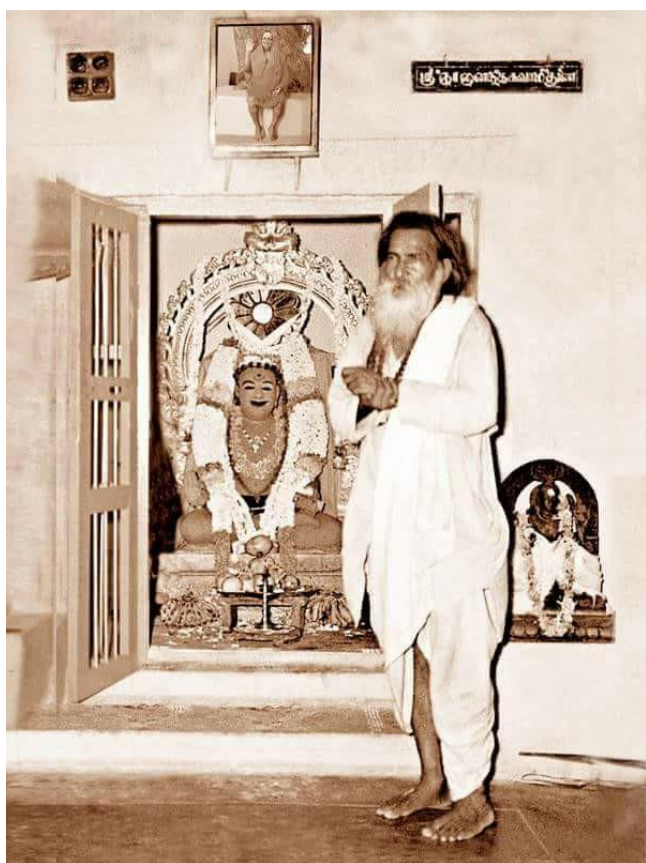
grossest manifestation of energy, ever static. *Arunachala* is a wonderful conception of the inseparable unity of the dynamic and the static -- the Shakti and Siva -- *Prakirti* and *Purusha*. Legend is there that Siva appeared as a big flame on top of the Arunachala Hill on the Kritigai day of the Kartik month and asked Parvati to go round the hill, after which He absorbed Her in the left half of His body and became Lord Ardhanaareeshwara. The annual Deepam Festival in this sacred pilgrim centre reminds us that the Ultimate Reality is a Consciousness-Force and that Matter and Energy are not two different entities. The local legend says that Brahma and Vishnu

took to the forms of a swan and a boar respectively to measure the extent of the Light on Arunachala. Brahma flew up while Vishnu dug deep into nether worlds, but both of them could not see the limits of the light.

That Infinite Light has attracted to this hill saints and sages through the ages. Saint Arunagirinathar spent his last days in this sacred place, taking to the form of a parrot, sitting on the Kiligopuram of the holy Arunachalaswara Temple and singing his famous ***Kandar Anubhooti***. Many great saints like Guhai Namasivayar, Guru Namasivayar, Seshadri Swamigal, Ramana Maharshi and Iswara Swami have sanctified the place by their stay. Today the place receives a special significance on account of the presence of Yogi Ramsuratkumar. He lives like a mad, old beggar, like the Divine Mother Mayamma of Kanyakumari. Like Ramana, he has crossed the realm of speech. He never gives discourses, not even spiritual advices, but his vision into the philosophical verities is as deep as that of the noted philosopher J. Krishnamurti. He has not written any book or article, but he has plunged into the Supramental Consciousness as deep as Mahayogi Sri Aurobindo. He always remains in a state of Eternal Bliss, like the revered Acharya of Kanchi, Jagadguru Sri Chandrashekarendra Saraswati of Kamakoti Peetham. To him all are one.

Yogi Ramsuratkumar is not dressed in the attire of a sannyasi. He has all sorts of cloth on his body -- turban, shirt, dhoti and shawl which have never seen a wash. He never takes a regular bath nor performs the *nitya* or *naimittika karma*, but he is always pure and unsullied in the spiritual realm within. He never carries a *danda* or *kamandala*. Instead he holds a funny country hand-fan, with feathers of birds, and a coconut shell as his begging bowl. He carries bundles of dirt with him and the place where he stays is always littered with rubbish. But he is the great launderer who washes the sins of devotees who throng around him. Sometimes he laughs hilariously like a drunkard or a mad man, but sometimes he gazes into the hearts of his devotees with a silent, chilling and penetrating look for long hours. He sings and dances like a child, chanting *Ramnam*. At other times, he sits alone in some corner and weeps within himself not

able to bear the agony, pain, suffering and ignorance in which his countrymen are immersed. He apparently acts according to his whims and fancies and no one can predict what he will do or where he will go next. No one knows whether he will receive one or refuse an interview, however important a person the visitor may be. But he disciplines the lives of hundreds of his devotees who have, before coming into his contact, always been acting according to the impulses of their minds, facing consequent ups and downs in their lives, and he channelizes their lives into a higher spiritual path. Unlike orthodox sadhus and saints, he is a chain-smoker, but he burns into ashes the fetters of *Karma* that bind his devotees. Who is HE?



CHAPTER 1.2

THE TWILIGHT

*Jaya jaya jagadamba!
Shreegala shree jataayaam
Jaya jaya jayasheelee
Jahnukanye! Namaste!
Jaya jaya jalashaayi
Shreemadangri prasooto!
Jaya jaya jaya bhavye!
Devi! Bhooyo namaste!*

“O Mother of the Universe! O Jagadambe! Revel in the matted locks of Sri Shankara! May'st Thou ever win, O Mother Victorious! O Jayasheel! O Daughter of Jahnurishi! O Jahnukanye! My prostrations unto Thee! The Divine Nymph born from the sacred Feet of Vishnu! May glory be to Thee! O Mother Divine! O Devi! O Mass of Auspiciousness! O Bhavye! Again and again I salute Thee!”

-- So sings Swami Tapovan Maharaj of Uttarkashi, in his soul-stirring **Hymn to Mother Ganges**. He addresses Her as “Mother of Universe”. His illustrious disciple, Swami Chinmayananda, commenting on this verse, remarks: “She is ‘Mother of the Universe’, as She looks after the people of Bharata, as a mother would look after her children. She nurses and nourishes the Gangetic Valley and but for Her icy cold perennial stream, the Rajputana desert would have by now spread over to Delhi and even up north. Lastly, it is in Her valleys, up in the mountains, that the Rishis sat, lived, reflected and contemplated upon, soared in their meditations to heights of thinking, the altitudes of which have not yet been, even from a far, touched by any human generation even after, anywhere. And it is again the Gangetic valley of the North-Indian plains that the glorious Aryans selected to settle down, to live the Hindu Culture and grow, prosper and achieve a brilliant civilization of Peace, Love and Progress. Naturally, Ganga is addressed here as Mother of the Universe”. Pandit Jawaharlal Nehru also remarks in his *magnum opus*, **The Discovery of India**: “The story of the Ganga, from her

source to the sea, from old times to new, is the story of India's civilization and culture, of the rise and fall of empires, of great and proud cities, of the adventure of man and the quest of the mind which has so occupied India's thinkers, of the richness and fulfilment of life as well as its denial and renunciation, of ups and downs, and growth and decay, of life and death". No wonder, the Sacred Ganga has been the worshipful Divine Mother to millions of Hindus in whose hearts the very mention of Her name evokes a spirit of awe and reverence. It is true that even in the modern period, the great sages and saints of India have been drawing inspiration and insight into spiritual realms, sitting on the banks of this holy river.

The banks of River Ganga formed the cradle and playground of our hero and Master, Yogi Ramsuratkumar, in his childhood and, in his later days, Her turbulent waves carried his soul to the Ocean of Infinite Consciousness. As Truman Caylor Wadlington points out, "In Yogi Ramsuratkumar's childhood the formative influences were his experience of the river Ganga and its holy men. In his youth there were certain experiences which revealed to him his spiritual nature and began to make him conscious of his destiny." As a boy, while playing on the banks of Ganges, Ramsuratkumar heard the Voice of Silence form the inner cavity of his heart, echoing and re-echoing in the roar of the flooding waters of Mother Ganga.

Varanasi, popularly known as Benares, is one of the seven sacred cities of Bharatavarsha. Situated on the banks of River Ganga, the city finds mention even in the most ancient scriptures like the Vedas and Upanishads and in the Brahmanical, Buddhist and Jain religious literature. It is a Shakti Peetha too. Shiva is said to have made it his permanent abode. Saints and sages like Adi Shankara, Ramananda, Kabir, Tulsidas, Madhusudan Saraswati and Panditaraj Jagannath and modern savants of Hindu culture like Pandit Madan Mohan Malaviya and Annie Besant have all glorified the sacred city. In the 18th century, Queen Ahalyabai Holkar rebuilt the sacred shrine of Lord Vishwanath in this sacred city, which was ransacked during the Mughal period. It was in a remote village near this holy city, Kashi -- the City of Light -- that Ramsuratkumar was born on the **1st of December, 1918.**

Very little is known about the early days of our saint. Yet it is clear that his parents were very devout and he had his early initiation into the study of our sacred scriptures like the **Ramayana** and **Mahabharata** under the influence of his father from whom he used to hear the ennobling tales in these epics when he was a little boy. Though in his early days, hearing of these stories and tales were a pastime to the boy, the impress that it made on him was so deep that when he grew into a youth, he started understanding the profound meaning and significance of what he had heard in his childhood. This explains the deep interest that the Yogi evinces even today in men of letters, especially those who are well versed in the sacred lore of this ancient nation.

Even when he was a boy, his favourite haunt was the banks of River Ganga. He would walk on the sands for hours together in the nights, gazing at the stars above and the rolling waves down below. At times, he used to fall asleep on the riverbank, inviting the wrath of his parents for keeping himself away from the home throughout the night. In due course, the parents too reconciled with the urge for wanderlust in the boy.

But there was something peculiar in the perambulations of the boy. His interests were not in the usual games and sources of mundane pleasures to which most of the boys his age would get attracted. His favourite places of visit were the abodes of wandering monks and mystics who abounded on the riverside. He derived as much freshness and spiritual vigour from the company of these holy men as he received from the cool and fresh waters of the river. He used to spend several nights with them in their huts, sitting in front of an oil lamp and hearing wonderful tales and legends and thrilling spiritual experiences of great masters. His mind was always so attracted to such dialogues and conversations that as soon as he returned from the school, he would rush to these holy men.

It was a favourite hobby of this boy to invite those holy men to his house for *bhiksha*. Not that his family was rich enough to afford such charities, but he had a deep urge within to be of humble service to seekers of God. Sometimes he would even forego his own lunch or meal to feed a wandering mendicant whom he found hungry and

haggard. Even to this day this peculiar trait of extending hospitality to visitors is very predominant in him. Anyone who comes to him and spends some time with him never goes without partaking his food as *prasad*.

In the lives of all saints, one or the other incident spurs the dormant spiritual urge in them and awakens them to the realities of life. Such a significant incident occurred in the life of our hero at the age of twelve. One evening, his mother sent him out to fetch water from a well. It was dusk and the cool moon was already up above the horizon spreading its milky rays. Enjoying the calmness and quietude of the atmosphere, the boy reached the well and dipped into it a pail tied to a rope. Just then a small bird came and sat on the opposite side of the well. With its intermittent chirruping it was disturbing the silence of the atmosphere. The boy, who was pulling up the pail of water, suddenly flung the loose end of the rope to the other side and it hit the bird.

Whether it was a childish prank, an innocent impulse of the moment or an accident, the Yogi is not able to recall now. But it happened in a trice of a second and the poor bird fell motionless. The boy at once dropped the pail of water and rushed to the rescue of the dying bird. He took it in his palm, carried it to the banks of river Ganga and tried to resuscitate it with the cool and fresh waters of the sacred river. But all his efforts proved vain and he had to give an auspicious burial to the bird on the bed of the river. Tears trickled down his cheeks and a sudden wave of overwhelming emotion engulfed him. He felt as though a thick veil of darkness was wrapping up his soul. Sorrow and gloom pervaded his mind. Throughout the night he could not sleep as he felt that he had done something for which he could not forgive himself.

This incident was an eye-opener to him. It changed the course of his whole life. He started feeling the unity of all forms of life. A deep spiritual urge to realize the oneness of all beings sprouted within him. He started becoming deeply introverted. The serene surroundings in the lap of Mother Ganga and the close association with seekers of Truth inculcated in him a spirit of renunciation.

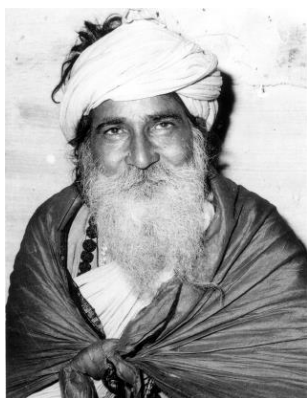
At the age of sixteen, one day he wandered away from his home with an intense longing to seek the Truth. A good Samaritan gave him a meal and a ticket to a station nearest to Benares. The boy walked towards the abode of the Lord of the Universe and the sight of the golden spires of the Vishwanath Temple glittering in sunlight passed a thrill in his heart. Entering into the sanctum sanctorum of the temple, he felt he was transported to the very presence of the Divine Father. Immersed in spiritual ecstasy, he spent about a week living in the precincts of the temple. *Tyaga* and *vairagya* grew as wings to his soul, which was striving to soar up into the sky of spiritual freedom. During this period, he was also drawn to another renowned centre of spirituality -- Saranath, about five miles away from Benares. In her **Footfalls of Indian History**, Sister Nivedita refers to this sacred centre and says, "It was here at Saranath, in the year 583 B.C. or thereabouts, that the great message pealed out whose echoes have never died away in history. 'Open ye your ears, O Monks, the deliverance from death is found!'" Yes, the echoes of these words reverberated in the heart of young Ramsuratkumar too. He received the message and decided to set himself once for all on the path of deliverance from death.

Ramsuratkumar finished his secondary education in 1937. According to Swami Vimalananda, Head of Sivananda Tapovanam, Madurai, the Yogi did have his higher education too in Lucknow. About 30 years ago, when the Swami met the Yogi in the Tiruvannamalai railway station and entered into a conversation with him, sitting in a railway compartment, the Yogi himself spoke about his higher education in Lucknow. The deep erudition and knowledge of the Yogi, especially his deep understanding of the literary, historical and philosophical works of the east and the west, his superb command over English language and his ardent interest in reading, especially daily newspapers even now, clearly points out that he must have had a brilliant education career in the portals of Lucknow University.

Like in the case of the young intellectual, Narendra, who turned into Swami Vivekananda, the young Ramsuratkumar was not content with his versatility in the fields of secular knowledge. The deep spiritual urge which had sprouted in his heart in his school days had

now grown into a blazing fire making him restless. The thirst for spiritual guidance became too intense to be quenched by the mere association and occasional dialogues with the spiritual seekers on the banks of river Ganga. He was in search of a master who will put him on the path destined.

One of the monks on the banks of Ganges, who was his great friend and with whom Ramsuratkumar used to spend most of his time asking spiritual questions and seeking answers, diagnosed the source of restlessness of the young lad. He himself was not able to satisfy the yearnings of the penetrating intellect and the surging spiritual urge of Young Ramsuratkumar.



One night in the year 1947, when Ramsuratkumar was with him, he suggested to the young aspirant that he must seek answers for his searching questions within himself. It was a period of unbearable pain and agony to the lad. At last he decided to seek his own master and mentor. He spoke to the monk about his intense desire to meet the great patriot saint, Mahayogi Sri Aurobindo, who was at that time residing in Pondicherry in the distant South. The monk was immensely pleased with the suggestion of the youth and advised him not only to proceed to that sage, but also to meet another holy man who was very near to the Ashram of the Sage of Pondicherry. At that time, the monk did not mention the name of the holy man or the exact place where he stayed, but in the later days, Ramsuratkumar realised that the holy man referred to by the monk was none other than the Sage of Arunachala, Maharshi Ramana. The path was set and the determined seeker started his journey.

CHAPTER 1.3

THE DAWN

“Reflecting the rays of the Rising Sun the blue ocean glistens like a jewel near a flame; a transfiguring brightness beautifies it; and its hastening waves sing the scriptures, and would gladly embrace the shores of southern Pondicherry, the nursery of ancient Tamil.”

-- So sings Mahakavi C. Subramania Bharathi in his famous *Kuyil Paattu*,¹ glorifying the ancient city of Vedapuri, now known as Pondicherry. With the arrival of Sri Aurobindo on the shores of Pondicherry, on 4th April 1910, the place regained its splendour and glory and Vedic hymns started once again reverberating in the place.

Sri Aurobindo was born in Calcutta on 15th of August, 1872. His father, Dr. Krishna Dhan Ghose wanted his son to be brought up entirely in occidental culture and sent the boy to England at the age of seven. But destiny willed otherwise. Though well educated in Cambridge and qualified for ICS, Sri Aurobindo wantonly failed himself in horsemanship, for his inclinations were far different from serving an alien. Returning to India, he served for some time in the State College in Baroda and then, persuaded by Sister Nivedita, the illustrious disciple of Swami Vivekananda, he plunged into the revolutionary movement for the emancipation of the Motherland. He wielded a powerful pen and his writings in *BANDE MATARAM*, an English daily which he edited, stirred the hearts of thousands of militant young men and women of the country, inspiring them to offer their lives in the struggle for the freedom of the Motherland. Incurring the wrath of the British, he soon landed himself in the Alipore Central Jail. While in solitary confinement in the jail, Sri Aurobindo had the vision of Krishna Vasudeva. A new light dawned on him. He came to realise that the power of yoga could achieve the purpose of liberating his country far easier than a political struggle. After his release, he stayed in Chandernagore for some time and then shifted to Pondicherry where he started his severe penance and *sadhana*. Soon emerged around him a spiritual community, which

¹ Translation by Prema Nandakumar

has come to be known as Sri Aurobindo Ashram. During the pre-independence days, the ashram was a haven not only of spiritual seekers, but also of patriots like Bharati and V.V.S. Aiyar who used to sit with the Mahayogi immersed in research into the Vedas and occult literature as well as ways and means to mould the political destiny of the nation. No wonder the country attained Independence, as envisaged by the sage, on his very birthday in 1947. The goal aimed at by Sri Aurobindo was not merely the liberation of the individual or the nation from the shackles that fettered, but “to work the will of the Divine in the world, to affect a spiritual transformation and bring down the divine life into the mental, vital and physical nature and life of humanity”. He said, “The call upon us is to grow in the image of God, to dwell in Him and with Him and be a channel of his joy and might and an instrument of His works.” Realising the “Supramental” in his own body, Sri Aurobindo attained Mahasamadhi on December 5, 1950.

Ramsuratkumar arrived at Sri Aurobindo Ashram in Pondicherry in November 1947 when the Mahayogi was in the peak of his spiritual sadhana. The young aspirant hoped he would get the necessary guidance from the Master. He plunged into an intense study of the Master’s writings as well as his life. He found in the personality of the Mahayogi the living manifestation of the Supreme Truth-Consciousness. Ramsuratkumar intensified his own sadhana in the light of the teachings of Sri Aurobindo and realised the possibilities of mystical consciousness where one can seek one’s identity with the whole of the creation.

But the Master in his last years was mostly in seclusion and the young aspirant needed someone to whom he could be more close and whose direct guidance could hasten his spiritual out-flowering. It was at this time, a young *brahmachari* in the ashram, who came closer to Ramsuratkumar and looked after his needs, suggested to him to visit Sri Ramana Maharshi in Tiruvannamalai. Ramsuratkumar at once remembered the advice given to him by the old monk on the banks of Ganges before his departure and decided to go to Ramanashram.

Venkatraman, who later came to be adored as Ramana Maharshi, was born to Sri Sundaram Ayyar, an uncertified pleader and his wife, Alagammal, at Tiruchuzhi, on the auspicious day of Arudra Darshana, on 29th of December, 1879. The early life of Venkatraman had nothing significant in it and at school, he was not much interested in his studies. But he had a prodigious memory and he could remember anything that he heard or read once.

At the age of sixteen, an unusual experience occurred to the boy. One day, when he was sitting in a room on the first floor of the house of his uncle with whom he was living after the death of his father when he was twelve, he was all of a sudden seized with the fear of death though he was in good health. The shock of the fear of death drove his mind inwards. He posed the question to himself: "What is it that is dying?" He at once dramatized the whole occurrence. He himself narrates the experience: "I lay with my limbs stretched out stiff as though *rigor mortis* had set in and imitated a corpse so as to give greater reality to the enquiry.... 'Well then', I said to myself, 'this body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But with the death of this body, am I dead? Is the body I? It is silent and inert, but I feel the full force of my personality and even the voice of the 'I' within me, apart from it. So I am spirit transcending the body. The body dies but the spirit that transcends it cannot be touched by death. That means I am the deathless spirit!' All this was not dull thought, it flashed through me vividly as a living truth which I perceived directly, almost without thought-process." The Vision of Truth triggered a spiritual quest in the heart of young Venkatraman. Soon he deserted his home and proceeded towards Arunachala about which he had heard from an elderly relative. There, in the precincts of the sacred temple of Arunachaleswara, the young boy who had by now turned into a recluse, plunged into deep meditation and *sadhana*. Very often, fellow sadhus had to thrust food into the mouth of the young *sadhak* who would be immersed in *Samadhi*. Later when his mother came to know about the youth staying in Tiruvannamalai, she reached there to persuade him to return home. But the young man had transcended all attachments. He then moved to the Arunachala Hill and continued his penance in the Virupaksha Cave. His spiritual aura attracted towards him many aspirants including his own mother and

brother who also took to renunciation. It was an illustrious disciple, Kavyakantha Vasishtha Ganapati Muni who recognised the greatness of the saint and addressed him first as ‘Maharshi Ramana’. Later, devotees from all parts of the world, including Paul Brunton, the renowned author of **A Search in Secret India**, started pouring into the temple town to sit at the feet of the holy sage. Maharishi’s teachings hinge on self-enquiry (*Vichara*). In his own words, “*Vichara* is the process and the goal also. ‘I am’ is the goal and final reality. To hold to it with effort is *vichara*. When spontaneous and natural, it is Realization.” Bhagavan attained Mahasamadhi on the 14th of April, 1950.

Ramsuratkumar, who had the introduction of the divine wisdom of the Supramental Truth from the writings of Sri Aurobindo and the study of the inspiring personality of the Mahayogi, now needed a guide to put him on the path of rigorous spiritual *sadhana* to realise it. It was that role that Maharshi had to play. Yet the time had not yet come for the young devotee to draw his quota of spiritual guidance from the Master. Hardly three days after the aspirant came to the preceptor, a man known to him presented before Ramsuratkumar a paper clipping about another sage -- Swami Ramdas of Anandasharam in a remote village called Kanhangad in North Kerala.

Swami Ramdas, who was known as Vittal Rao in his pre-sannyas life, was born to a devout couple, Balakrishna Rao and Lalita Bai, in Kanhangad, on the auspicious Hanuman Jayanti day on 10th April, 1884. He played truant in his school and lagged behind in studies. Having failed in Matriculation, he took a course in drawing and engraving and later discontinued that and did a course in textile engineering. After a chequered career, he took to business, but there too he did not succeed. He was destined for something greater and the failures in his life became stepping-stones for that. External circumstances helped Vittal Rao’s religious inclination to become deeper and his spirit of dispassion gained an added strength. Every evening, he engaged himself in *bhajans* in his brother’s house. Gradually he was drawn towards the chanting of the glorious name of Rama, which cast a spell on him and drew him within. It was at this stage that he received, from his father, initiation into the holy

mantra, **Sri Ram Jaya Ram Jaya Jaya Ram** which transformed his whole life. Soon he bade good-bye to his family life, reached Srirangam on the banks of River Cauvery where he took to the life of a recluse, wearing ochre clothes and changing his name into 'Ramdas'. Shortly afterwards, he was in the presence of Maharshi Ramana of Tiruvannamalai who showered his grace on the earnest aspirant. He sat in a cave in Arunachala Hills chanting Ramnam for twenty days. Later he undertook a long pilgrimage throughout the length and breadth of the country before he set up an ashram in Kasargod for a short period and then moved to and settled down in Kanhangad. Anandashram of Kanhangad, the present Head of which is Mother Krishnabai ² who joined Swami Ramdas when he set up his ashram in Kasargod, is a powerful spiritual beacon attracting thousands of devotees from all over the world. Between 1949 and 1957, Ramdas widely travelled all over the country, carrying the Mantra, **Sri Ram Jaya Ram Jaya Jaya Ram**, to every nook and corner. He even went round the globe in 1954. He attained Mahasamadhi on 25th of July, 1963.

Unlike Mahayogi Sri Aurobindo and Maharshi Sri Ramana, Swami Ramdas did not attract Ramsuratkumar in the very first instance. The Yogi himself has spoken about his experience of the first visit to his Master: "This beggar was not impressed with Swami Ramdas as he had been with Ramana Maharshi and Aurobindo. This beggar was not able to understand Ramdas at that time. He understood immediately that the other two Masters were spiritual giants. With Ramdas, however, it was different. It was a kind of reaction.... He was living luxuriously and people were serving him like a king." Having found no attraction to the new Master, Ramsuratkumar returned to his home in Kashi.

In 1948, Ramsuratkumar went again to the south. He visited once again the Sri Aurobindo Ashram. But he could not stay there. Hence he proceeded to Tiruvannamalai and spent two months in the presence of Maharshi Ramana. It was during this period that the Maharishi's grace started working upon him. One day, when

² At the time of writing the book Mataji was the head. She was succeeded by Swami Satchidananda and now the head is Swami Muktananda.

Ramsuratkumar was sitting by the side of the Maharshi, the latter's piercing gaze fell on the youthful aspirant. The Maharishi's gaze! Words are inadequate to describe it! Paul Brunton has recorded his experience of it: "His eyes shine with astonishing brilliance. Strange sensations begin to arise in me. Those lustrous orbs seem to be peering into the innermost recesses of my soul. In a peculiar way, I feel aware of everything he can see in my heart. His mysterious glance penetrates my thoughts, my emotions and my desires; I am helpless before it. At first this disconcerting gaze troubles me; I become vaguely uneasy. I feel that he has perceived the pages that belong to the past, which I have forgotten. He knows it all, I am certain. I am powerless to escape; somehow I do not want to either. Some curious intimation of future benefit forces me to endure that pitiless gaze." (**A Search In Secret India**)

In the case of Ramsuratkumar, the experience was far more deeper and significant. He opened his eyes from meditation and noticed the Maharishi's penetrating look piercing into him. At once he lost his physical consciousness and felt as though he was transported to a realm where time and space merged into nothingness. He experienced his existence as one continuum that transcended many lives in the past and many that were to come. He intensely experienced a complete transformation taking place in his innermost being. From now onwards, Ramsuratkumar's life was one anchored on severe penance and ceaseless self-enquiry.

In the same year, Ramsuratkumar once again paid a visit to Ramdas. This time also, some inexplicable force prevented him from getting a rapport with the Master. According to Ramsuratkumar, perhaps the Master himself prevented him from knowing him, for the aspirant needed some more time to be put on the path of the next phase of his journey. Ramsuratkumar again took leave of the Master and proceeded to the distant north. Travelling through villages, towns, and cities and gathering new experiences, he reached the Himalayas. The company of the sages and seers in the Abode of Gods extolled his soaring soul to new heights of spiritual ecstasy. According to Swami Vimalananda, Ramsuratkumar even visited Rishikesh and spent some time with the great Himalayan Saint, Bhagavan Sivananda.

While he was in the Himalayas, in April 1950, he heard the news that Maharshi Ramana entered into Mahasamadhi. Even before he could recover from the sense of personal loss that he felt deep within, in the year end, Mahayogi Aurobindo also entered into Mahasamadhi. A sudden wave of restlessness gripped his heart. He felt that he missed golden opportunities in his life. The two Masters had made deep impress upon his mind and he really felt that his close association with them, though for short periods, had elevated him to a great extent to higher planes of spiritual consciousness even as he himself was unaware of that when he was with them. Ramsuratkumar was now determined that he would not miss yet another opportunity and decided to make a third visit to the third Master, Swami Ramdas. Ramsuratkumar himself narrates the incidents that followed: "Then one thing very important, it was a third chance to visit Ramdas. The two great Masters had passed away. This beggar thought to himself, 'Let me try again to visit Ramdas, for he is recognised as a great sage.' So, in 1952, this beggar did not go to Tiruvannamalai, nor did he go to Pondicherry, for the Masters were not there. But this time Swami Ramdas turned out to be an entirely different person. At the very first sight, Ramdas could tell a number of intimate things about the life and mission of this beggar which nobody but this beggar knew."

This time the Master himself was awaiting the arrival of the disciple, like Sri Ramakrishna who was waiting for Narendra. The reception that he got from the Master was not like the cold one which he had experienced earlier. To quote Ramsuratkumar again, "Not only that, but the Master started to take a special care of this beggar. This beggar felt that he had come to a place where he had a number of well-known intimate friends. This beggar began to feel from the environment of the ashram that Ramdas was a great Sage, a truly great Sage. It was then that this beggar first understood the great Master. Ramdas is the beggar's Father."

At last the appointed hour was nearing. In the past, during his wanderings all over the country, Ramsuratkumar was offered ochre robes many a time, but he always spurned these offers, for what he really wanted was not an external transfiguration, but an internal transformation. He attached little importance to external rites and

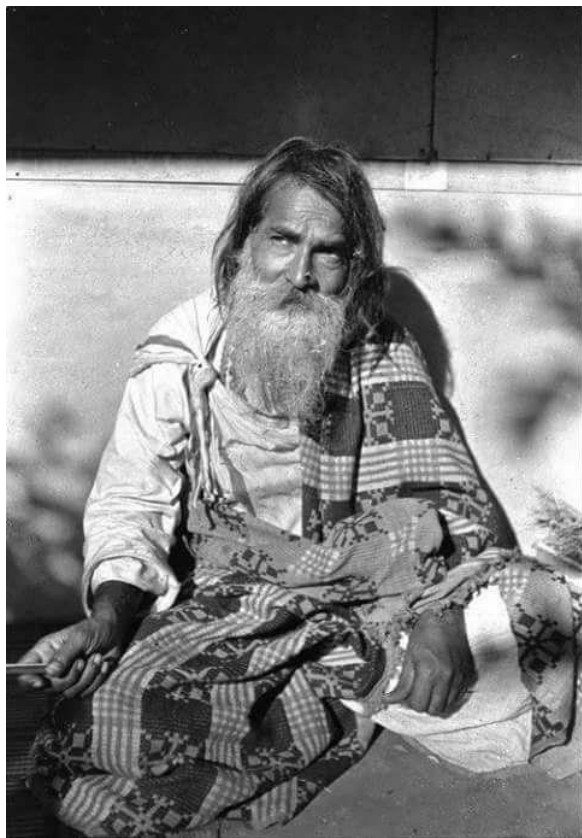
rituals as far as the spiritual development of a *sadhaka* was concerned. But one day, when he saw the Master initiating a woman disciple, a sudden thought arose in his mind that he must not stop anywhere short initiation into the higher realms of *sadhana* by the Master. He discussed about this inner craving to Swami Satchidananda, the Secretary of Anandashram. Swami Satchidananda is not able to recall at this length of time what exactly transpired between them, but he admits that he must have suggested to Ramsuratkumar to approach the Master to get initiation. Swami Satchidananda also says that the Master never initiated anyone into the formal order of sannyas, but he did give initiation into the mantra, **Sri Ram Jaya Ram Jaya Jaya Ram**. It was indeed a moment of total transformation when the disciple approached the Master with his prayer for initiation. The Master looked into the eyes of the disciple and paused for a moment. He recognised in a trice that the disciple was now ready to receive the transfer of spiritual energy from him. “So you want initiation! Sit down”, commanded the Master. Then he initiated Ramsuratkumar into the great mantra, **Sri Ram Jaya Ram Jaya Jaya Ram**. Ramsuratkumar felt within him the swift unfoldment of the dormant spiritual energy. He could clearly experience the awakening of the *chakras*, the centres of spiritual consciousness within him, with the ringing of the *mantra* in his ears. The transformation that took place in him was exactly similar to that which had taken place in his own Master when he had the spontaneous unveiling of the inner self and about which he himself has said: “Like a light that was suddenly lit, it destroyed the darkness within; woke him up, and led him on the path. Thereafter he felt that he was not doing anything by his own will. God was making him do everything. He felt that he was possessed by God as it were, and he could not live the ordinary life as he lived before. He was completely under the control of God and was inspired to dedicate his entire life to Him. He could not claim anything as his own, he could not even say that his life was his own, because everything belonged to God. God transformed him and purified him in such a way that he could completely possess him, make him His own and absorb him to His transcendent and all-powerful being.” (Ramdas Speaks, Volume IV)

The Master commanded the disciple to go and sit chanting the *mantra* for all the twenty-four hours of the day. Ramsuratkumar remained in an ecstatic state of God-Consciousness for several days. He used to sing and dance chanting the *mantra*. He had, by now, turned into a mystic. He found the whole universe within himself. The Dawn of the Divine Consciousness in him, heralded by Mahayogi Sri Aurobindo was hastened slowly by Maharshi Ramana and brought to its culmination by Swami Ramdas. Referring to the role of the three Masters, Ramsuratkumar remarks in a humorous vein: “Most men wouldn’t like to say they had three fathers, but this beggar had three Fathers. There was much work done on this beggar. Aurobindo started, Ramana Maharshi did a little and Ramdas finished.” Sri Aurobindo gave him the *Jnana* to seek the Truth, Sri Ramana led him in the path of *Tapas* and ultimately Sri Ramdas gave him the *Bhakti* to soar into the realm of Divine Ecstasy.

Even as Sri Ramakrishna did not want young Narendra to remain immersed in *Nirvikalpa Samadhi*, Ramdas too had foreseen the “inhuman labour” to which his disciple was to be employed. Therefore he decided to see that his disciple was sent out into the world of action to ‘face the chaos’ of the world and to mould himself into a perfect instrument of the Divine. Ramsuratkumar himself says: “After nearly two months with Ramdas, this beggar wanted to prolong his stay at Anandashram. Thrice this beggar approached Swami Ramdas and every time he was refused. The last time the sage exclaimed: ‘There are a number of people who can be fit for ashram life. We don’t want any more of such people.’”

According to Swami Satchidananda, the devotion of Ramsuratkumar to the Master was so intense that he wanted to be always near him and possess him for himself. Ramdas, noticing this divine attachment, which was bound to cause inconvenience to other devotees of the ashram, forced Ramsuratkumar to move out. At last, Ramsuratkumar decided to leave the ashram. As he was bidding farewell to his Master, the latter asked him where he proposed to go. Without even the slightest thought in his mind, Ramsuratkumar gave the reply: “To Tiruvannamalai”.

The ways of the Divine are inscrutable. The trek from Kanhangad to Arunachala was not so short as it should have been. It took for Ramsuratkumar seven years of wandering in the garb of a penniless beggar, through the dusty streets of cities, towns and villages of the country from Kanyakumari to the Himalayas, to reach Tiruvannamalai, his final abode. In the early spring of the year 1959, Ramsuratkumar arrived at the foot of the Arunachala Hill at Tiruvannamalai. There sitting beneath a tree, his long journey -- the glorious march of the pilgrim -- came to an end, but it marked the beginning of his mission.



CHAPTER 1.4

THE BLAZING SUN

Have thou no home. What home can
 hold thee, friend?
The sky thy roof, the grass thy bed;
 and food
What chance may bring, well cooked
 or ill, judge not.
No food or drink can taint that noble
 Self
Which knows Itself. Like rolling river
 free
Thou ever be, Sannyasin bold! Say—
 “Om Tat Sat, Om!”

-- Thus sings Swami Vivekananda in his **Song Of The Sannyasin**. This was exactly the life that Yogi Ramsuratkumar lived in his new station of work, Tiruvannamalai. Sometimes he used to stay in some cave in the Arunachala Hill, other times under a big tree, yet other times by the side of the big walls of the Arunachaleswara Temple. He would seek protection from rain and sun by sitting in the veranda of some wayside shop. He never bothered about his food and comforts. Whatever came as alms was gladly accepted. Sometimes, he would starve for days together, but he would never get exhausted and would roam about chanting **Aum Sri Ram Jaya Ram Jaya Jaya Ram** and dancing in ecstatic bliss.

Today the devotees of the Yogi have provided him with an abode by the side of the temple, but it serves mostly as a reception home where he gives *darshan* to those who come to him.³ Even now he likes to stay in the open, by the side of the temple or in some public place. To some people he appears to be a mad man and to some others, a God-man. People throng around him, but he never performs any miracle to enchant them, nor does he give any discourse. He is not a soothsayer predicting the future of those who come to him. Yet all

³ At the time of writing this book, there was no Ashram

those who approach him with sincerity and devotion in their hearts find immense peace, solace and inspiration and also answers to all their searching questions even as he peers into their eyes, entering into the inner recesses of their hearts. To a disturbed devotee, he would just show his raised hand gesturing, “Do not fear!” He would go on holding his hand up, till the devotee would feel within himself the inner peace and serenity.

To those who acknowledge the benign grace flowing from him, he simply remarks, “My Father blesses you!” The ‘I’ in him is totally effaced and he refers to himself only as “This beggar”. Like a child, he is always innocent and full of humour and laughter. When he laughs, his whole body will be in a convulsion. When someone asked him once why he called himself a beggar, he humorously replied: “Even when I call myself a beggar, people suspect that I have hidden treasures and trouble me. What will be my fate if I call myself a king?”

Sometimes, he does give practical advice to ardent devotees who come to him with genuine problems. Once he narrated to a devotee a story, from **Hitopadesa**, about a couple of Tittiba birds. The female bird laid its eggs on the seashore where they were living. The waves of the sea washed away the eggs. The male bird, overwhelmed with grief and determined to recover the lost eggs, started to dry up the ocean with a blade of grass. Its persistent efforts attracted the attention of the other members of the feathered race who joined him. Ultimately, the King of the birds, the mighty Garuda himself, came forward to help the bird couple. The King of the ocean, fearing the wrath of Garuda who could dry up the whole sea by the blow of his wings, immediately returned the eggs to the Tittiba birds. At the end of the story, the Yogi added his advice to the devotee: “Therefore do not give up your endeavour. Continue your efforts and you will succeed”.

Sometimes the Yogi speaks in chaste English, yet other times in Tamil. Sometimes he laughs for hours together and yet other times he plunges into long spells of deep silence. Whether milk or water, whatever is offered to him, he accepts in a coconut shell, which he uses as his begging bowl. And whatever he receives, he shares with

the devotees around him. A devotee who is a diabetic may sometimes get some sweets as *prasad* and one who is suffering from peptic ulcer, some hot stuff, yet all that he offers becomes nectar to the devotees. Among those who come to him are ministers, judges, administrators, vice-chancellors, litterateurs as well as poor and innocent rustics, labourers and street hawkers. People come from the neighbouring villages as well as distant parts of the country and even from countries like Spain, Australia, United States and Ceylon.

What is it that attracts so many varieties of people towards this apparently mad, old “beggar”? Is it the mere fact that he is an “emancipated soul” whose very vision brings worldly welfare and spiritual beatitude to his devotees? Or, is there a greater Mission for which these devout souls are drawn to him?

“Emancipation was not the end for this beggar, rather it was the beginning for him”, says Yogi Ramsuratkumar. He spells out his mission: “This beggar’s work is to create personalities.” It is not only moulding individual into perfect instruments, but also a task of moulding the destiny of the nation and, through that, of mankind.

One day in 1972, Yogi Ramsuratkumar was found restlessly wandering in the Tapovanam of Swami Gnanananda Giri at Tirukkoilur, not far from Tiruvannamalai. He could be seen in the cattle shed or in the grove, deeply immersed in thought. He had his close association with Swami Gnanananda Giri. Both were formulating a plan of action for creating a spiritual wave in the country. Sri AR. PN. Rajamanickam, Managing Trustee of the Tapovanam, who is also a great devotee not only of the two saints, but also of the Divine Mother Mayamma and other saints belonging to the same Brotherhood, has recorded that these two saints came to a firm resolve sometime in April 1973. On 27th of April, 1973, Swami Gnanananda Giri presented to Yogi Ramsuratkumar a country hand-fan and a staff as insignia of the ‘commandership’ that the former wanted the latter to take up. On 29th of April, 1973, the devotees around these saints witnessed a “mock operation”. Swami Gnanananda Giri cried out, “One, two, three, shoot!” Ramsuratkumar, affectionately called Ramji by the devotees, rushed towards the saint and knelt in front of him in Veerasana like a Chief

of Army holding a gun in his hand saluting a Head of the State. Then both of them burst into a roar of laughter. It was just an indication of their resolve to employ their spiritual powers for the emancipation of the Motherland from the shackles of ignorance, stark materialism and utter selfish pursuits of the so-called leaders of the society. During the Navaratri season in 1973, Ramji sent a statue of Mahatma Gandhi to Swami Gnanananda Giri as a mark of their resolve to serve the nation. After the attainment of Mahasamadhi of Swami Gnanananda Giri, on 10th of January, 1974, Yogi Ramsuratkumar stayed in the Tapovanam till 14th of August, 1974. He has not visited the ashram afterwards. On 26th of September, 1976, the Divine Mother Mayamma of Kanyakumari -- the “Gem of Kanyakumari” discovered by Swami Gnanananda Giri -- visited Tiruvannamalai. She met Yogi Ramsuratkumar in front of the temple of Arunachaleswara and gave him ‘*prasad*’. She sat in a car throughout the night engaged in silent communication with the Yogi who remained outside. In the morning, they exchanged pleasantries telling each other in Hindi: “*Kaam jaldi karo*” -- “Do the work quickly⁴!” The Divine Mother then left for Kanyakumari.

The nucleus for a silent but sacred mission was formed when the devotees of Yogi Ramsuratkumar celebrated for the first time, the Jayanti of the Yogi on the occasion of his 58th birthday in 1976. The Jagadguru Shankaracharya of Kanchi Kamakoti Peetham, Sri Chandrashekarendra Saraswati, sent his message of blessings. When the devotees were performing *paada pooja* to the great Yogi, he was deeply immersed in *samadhi* with his eyes wide open.

The mad man, the dreamer, the innocent child, the “beggar”, Yogi Ramsuratkumar is today a beacon to hundreds of his devotees. The way in which he brings about a transformation in their lives is beyond words. Even an illiterate person bursts into devotional poetry of excellent quality because of his grace. The humble “beggar” claims that he has no knowledge of Tamil language and literature, but he is capable of giving lucid expositions of verses in the masterly

⁴This was written based on the information gathered when the first edition was published. Later, Yogi Ramsuratkumar had told Ma Devaki that when He met Mayamma, such a conversation did not happen.

Tamil scripture, **Sivajnaanabodham**, which baffles even an erudite scholar in Tamil. When the Yogi starts chanting the Rama Mantra in a voice that casts a spell on the hearers, even a hardened atheist sitting in front of him is impelled to join him. At times, some anti-social elements, taking him to be an ordinary beggar, would ill-treat him. While facing the brutes with a superb courage and chasing them away with his fierce look, the Yogi would also sit in a corner of the temple and weep in silence thinking of the ignorance and darkness in which these unfortunate brethren were steeped.

Devotees from different parts of the world have their own experiences about the Yogi. Lee Lozowick, Head of the Hohm Community, Arizona, has been teaching spirituality for over twelve years and has students all over the world. He is the author of many books like **The Only Grace Is Loving God** and **The Cheating Buddha**. He has travelled to India on three separate occasions in the past twelve years and has been in the company of teachers like Anandamayi Ma, Muktananda, Satchidananda and many others. On all the three occasions of his visit to India, he has spent time with Yogi Ramsuratkumar whom he always refers to as “The Yogi”. He says, he has met many gurus and saints in his travels; but he has met only one “beggar”. On his last visit to India, Lee spent many hours with Ramsuratkumar and the latter continually said, “I am not a Guru”. Lee was overwhelmed by the Yogi’s humility and surrender. It was during this visit that Lee felt that the Yogi Ramsuratkumar passed his realization on to him. Lee has poured out his devotion to the Yogi in quite a few poems. One of them, finding a place in the introduction to his work, **The Only Grace Is Loving God**, is as follows:

*For so long I sought riches,
 and found much wealth
 Till I discovered You,
 a Beggar
 And now seek only the Poverty
 you so regally bear
 To be as poor as you,
 Beloved Guru
 Is a blessing I only dream of,*

*with awe
So sings Lee, his wealth effaced
in the poverty of his Lord
May this only be so.*

An American devotee, Ms. Phyllis says, for her, India is Yogi Ramsuratkumar. She once narrated to the Yogi how his grace saved her from a car accident immediately after her earlier visit to him. The Yogi asked in humour whether she considered meeting with an accident as his grace. He is so simple, humble and unassuming. Another devotee from America, Mr. William, speaks how the Yogi transported him to a state of intense meditation and blissful experience by simply raising up his hand. A similar experience was given to another American devotee, Ms. John. Yet another American devotee, Ms. Hilda, has recorded her experiences in her article, **Yogi Ramsuratkumar: The Hidden Saint of India**, published in THE NEW SUN, May 1978. According to her, many people who had never seen Yogi Ramsuratkumar had his vision in their dreams, giving them guidance. Later they recognised him when they saw his pictures. When she spoke about this to the Yogi, he replied very humbly: “This beggar does not know anything. It is the Father who blessed them all!”

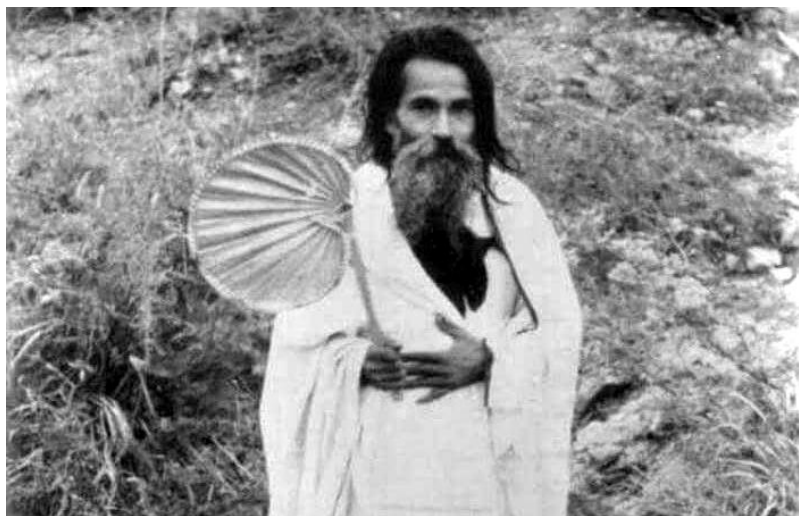
Yogi Ramsuratkumar showers his grace on the devotees through sight, thought and touch. Once a devotee sought the help of the Yogi to recover a sum of Rupees One Lakh, which he happened to lose. The Yogi consoled him by telling him that he would get back the money within a particular period. When the devotee did not get it within the specified period, he approached the Yogi again. The Yogi coolly remarked that there were great masters in this land who could recover even a needle fallen into a sea, but he was after all a poor beggar. Yet, he said, he would pray to his Father and he wanted the devotee too to have implicit faith in the grace of the Father. After sometime, to the utter surprise of the devotee, he got back the money.

Two devotees of the Jagadguru Shankaracharya of Kanchi Kamakoti Peetham, Sri Chandrashekarendra Saraswati, visited Kancheepuram to have the *darshan* of the Paramacharya. After the visit, they wanted to have the *darshan* of Yogi Ramsuratkumar about whom they had heard from this author. They came to Tiruvannamalai and knocked at the doors of Yogi Ramsuratkumar's abode. The Yogi came out and looked at them for a moment. Then he immediately prostrated at their feet to their utter shock and surprise. Smilingly the Yogi told them: "You have come here after seeing the great Acharya. What is there in this beggar to see? My Father blesses you! You may go." Even before the visitors could recover from their shock, the Yogi had gone back into the house. The extreme humility of the Yogi clearly manifests when he declares with devotion to his Guru: "Father Ramdas is always with this beggar". But this profound vision finds expression in his thought-provoking words: "I am infinite and so are you and so is every one, my friend. But there is a veil, there is a veil. Do you follow me? You can see only an infinitesimal part of me. Just like when a man stands on the seashore and looks out over the great ocean. Similarly, everyone can see only a small part of me. The whole cosmos is but an infinitesimal part of the real man, but how can a man see the whole cosmos?"

Though a mystic and a philosopher of the highest order who sees himself in every being and every being in himself, like Swami Vivekananda, Yogi Ramsuratkumar is a great patriot too. *Jananee janmabhoomischa swargaadapi gareeyasi* -- "Mother and Motherland are more sacred than the Heavens!" -- Thus declared Lord Ramachandra. To one who constantly meditates on Ram and revels in seeking identity with Him, what else can be a greater mantra than the dictum of the Lord? To Ramsuratkumar, the whole nation -- not in its present vivisected form, but the Akhand Bharat -- the land of the ancient seers and sages -- is a worshipful Mother. When this country was partitioned, Mahayogi Sri Aurobindo declared: "But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted

as settled forever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be: the partition must go." These very sentiments expressed by the Mayayogi on the 15th of August, 1947, the day on which the country attained Independence, find their echo in the words of Yogi Ramsuratkumar too: "India is our playground....the playground of the Masters, the Custodians of the Divine Plan. It will never be divided or taken away from us. Believe me, my friend. Truth shall have its way. Truth shall stand."

Yogi Ramsuratkumar's life is consecrated not only to the service of this Motherland and his countrymen, but to that of the whole humanity. As Truman Caylor Wadlington points out: "Hungry souls would come to him, and he would give them bread; souls suffering from the diseases of sin would come, and he would heal them with his living word; and souls blinded by ignorance would come and he would illuminate them by wisdom. He was no longer only a part of humanity, but also an integral member of the creative Brotherhood of the God children."



CHAPTER 1.5

THE LIGHT INFINITE

*Adveshtaa sarva bhootaanaam maitra karuna eva cha
Nirmamo nirahamkaara sama dukha sukha kshamee;
Santusha satatam yogee Yataatmaa drida nischayah
Mayyarpita mano buddhir yo mad bhakta sa me priyah*

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

“Malice towards none, friendship and charity for all, devoid of ‘I’ and ‘Mine’, bearing with equanimity of mind, happiness and sorrow, always contented, the yogi who is self-restrained and of firm resolve, whose mind and intellect are surrendered to Me, that devotee is dear to Me.” (Gita XII-13 & 14) -- So declares Bhagavan Krishna in His “Song Celestial”.

Who is such a Yogi? Where can he be found?

One day, at the foot of Mount Arunachala, two devotees of Arunachala Siva were sitting in friendly chat. They knew each other for a long time as fellow pilgrims on a path Divine. Both had trodden the path for a long distance. Childish simplicity had gripped their heart. Suddenly one of them caught hold of the hand of the other who was senior to him and demanded, “You are a Yogi, now you must show me your power. I won’t leave your hand”.

He started pressing the hand of the Yogi very hard. The Yogi protested, “No, no. I am an ordinary Beggar. Please leave me, I am not a Yogi”. The younger one, a foreigner now turned into a recluse and occupying one of the caves on Mount Arunachala, could not compel this Yogi to show out his power, in spite of his intimate friendship with him. The Yogi, referring to the incident, says, “Oh!

How he crushed the hand of this Beggar! This Beggar cried out that he is no Yogi. But he did not leave this Beggar.” And the Yogi laughs hilariously and heartily.

That Yogi is none other than our hero who never claims himself to be a Yogi, nor demonstrates his powers, but always calls himself a ‘Beggar’.

Lee Lozowick wrote a letter in verse, titled TO YOGI RAMSURATKUMAR, THE CRAZY BEGGAR, FROM THE BAD POET. This poem, which Lee sent to “the Beggar”, was duly received by the latter. But, what has he to do with praise or condemnation? It just found a place among waste papers, which he was preserving with assiduous care. When this author approached the Yogi for some ‘material’ on him, the Yogi laughed and started searching in the midst of the waste papers. At first he could not trace it and he smiled and said, “Oh! It is gone! Somebody wrote something and it is gone”. Seeing the disappointment writ large on my face, a spring of compassion and pity surged up in his heart and he searched again. At last he found it in one of the heaps of ‘waste papers’ accumulated by him. This writer felt as though he had struck a gold mine when the Yogi gave it to him with a sympathetic smile.

His compassion and kindness reaches out to all his devotees, to all beggars, to all beings. He will go and sit in the midst of beggars who have made the precincts of Arunachaleswara temple their abode. Sometimes, the law and order machinery of the Government ruthlessly acts and the beggars, dubbed as nuisance, are rounded up and later driven off. But this “Beggar” is very sore about that. He says, “In our country, begging was never an offence, it was never prohibited. Beggars were respected, given alms, in those days. But this present Government arrests them and harasses them. In Bharatavarsha, beggary was never prohibited. It is not right to harass beggars”.

Once a few devotees including a Sannyasini came from South Africa and accompanied this author to the presence of this Beggar. They had brought with them packets of fruits. The Yogi received the visitors and when they placed before him their love offerings, he

said, “Why all these? This Beggar doesn’t need all this”. Just at that time a beggar reached the doorstep and cried out: **“Yogi Ramsuratkumar Maharaj Ki Jai!”** The Yogi immediately summoned one of his devotees, “Swaminatha, take all these and give them to him”. All the fruits were dumped into the stretched palms of the beggar. The Yogi called out to him, “Go and share it with all others sitting there (around the temple).”

The Yogi has no ‘*mamakaara*’ or ‘*ahamkaara*’. He is one with all, a friend of all. Dr. C.V. Radhakrishnan, a Professor of Philosophy in Madras, called on him. After a friendly chat with him, the Yogi found out that the Professor used to smoke. “Why don’t you smoke with me?” he asked the Professor. The Professor was taken aback. But the Yogi persisted. The Professor then tried to take out a cigarette pack from his pocket. But the Yogi said, “No, no. I will give you my cigarette.” He took out his cigarette and offered it to the Professor. Not only that, he even lit the cigarette for the Professor. The Professor made an appeal to the Yogi: “You must allow me to preserve the cigarette butt.” The Yogi gave out a hearty laugh and permitted him to do so.

Once some devotees from Canada, Italy and Madras accompanied this writer to the abode of the Divine Mother Mayee at Salem. On our way back they wanted to have the *darshan* of the Yogi at Tiruvannamalai. But, when we reached Tiruvannamalai, it was midnight. The devotees were skeptical: “Will the Yogi be awake? Will he see us now?”

*Yaa nishaa sarva bhootaanaam tasyaam jaagrati samyamee
Yasyaam jaagrati bhootani saa nishaa pashyato muneh*
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

“That which is night for all beings is the time when the Self-disciplined is awake; that which is considered to be waking state by the beings is just a night to the Seer.” (**Gita II-69**)

When we approached the abode of the Yogi, he was immersed in deep meditation. Rising up from the meditation, he received all of

us at that odd hour and even spent one hour in blissful conversation and singing *bhajans*.

The Yogi is a great *Bhakta*. His *Guru bhakti* is unparalleled. He always speaks of his Guru as His Father. When one of the devotees, Sri A.R. Rao, printer of the first two editions this book, who had accompanied this writer to the Yogi's abode, told the Yogi that he was a Gauda Saraswat, the Yogi revelled in extreme joy. "Oh, you are a Gauda Saraswat! You belong to the clan of MY FATHER, Swami Ramdas!"

The Yogi once asked Kum. Nivedita, daughter of this writer, what her name meant. She replied, "It means dedicated." "Oh! It means sacrificed! Your father has sacrificed you to God! Do you accept that?" The Yogi looked at the author who understood the implications of the statement. It was an indication of things in store. The young girl innocently nodded her head. The Yogi ordered for some cups of tea, and while taking tea in his begging bowl, offered some portion of it to the girl. He then called the writer's son, Chi. Vivekanandan by his side, held his hand for some time, deeply immersed in meditation. He then took out his *Rudrakshamala* (garland of *Rudraksha* beads) from His neck and put it on the neck of the boy. The Yogi blessed the mother of the children too.

Yet another time, when one of the devotees sought the Yogi's blessings for starting a travel service, He asked Nivedita, "Your friend is starting a travel service. Where would you like to go first?" Quite innocently the girl answered: "I would like to go to Kanhangad?"

The Yogi burst into limitless joy and hilarious laughter. "Oh! Nivedita wants to go to MY FATHER's place."

The Yogi's deep foresight is not very often exhibited, though He guides his devotees at times. Chi Vivekanandan, got a sudden urge to see the Yogi before his public examination. The Yogi promptly received him and enquired about his preparations. The boy replied that he had prepared very well in all his subjects, but was yet to prepare for the language papers. "You will write all the papers very

well. You will write the language papers also well. But be alert in Mathematics”, the Yogi warned.

After the examinations were held, the newspapers reported that the Mathematics paper of the year was the toughest. The Yogi’s timely warning did help the boy. He did score high marks in all papers. Faith, faith in the Master’s words, works miracles.

Tulya nindaa stutir maunee, santushto yena kenachit --
 तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् “One who is silent whether he is praised or condemned and is contented with what he has” is a Yogi. When the first edition of this biographical account of the Yogi was published, He sought one copy of it.

A hundred copies were rushed to him. The Yogi who accepted them bundled them up later and handed over to a devotee, of course, with clear instructions, “Open this bundle after a week and whatever you find inside, distribute them to the deserving.” And to the author, the Yogi gifted a dhoti suggesting renunciation – renunciation of the idea of authorship.

This writer sought a message from the Yogi to be delivered to Indians abroad during his proposed tour to the Caribbean countries. The Yogi said, “What message has this Beggar to give. I am not so great. Ramakrishna, Vivekananda, Aurobindo, Rama Tirtha, Ramdas, Ramana, J.K., all are great and they have given their messages. Whatever messages they have given is MY FATHER’s message. This Beggar has no other message to give.” Then, with a voice choked with emotion, he said, “Let them remember the names of Rama, Krishna and Shiva. Then they will ever remain Bharatiyas. They will all come back to the Holy Land of Bharatavarsha.” The Yogi’s utterance echoed the voice of Swami Vivekananda: “If there is any land on this earth that can lay claim to be the blessed **Punya Bhoomi.....** the land to which every soul that is wending its way Godward must come to attain its home,....it is India” Yes, Mother India is, indeed, the Land of Light Infinite – **Bharat!**



CHAPTER 1.6

THE GRACE ABOUNDING

*Anaashritah karmaphalam kaaryam karma karoti yah
Sa sannyasee cha yogee cha na niragnir nachaakriyah*

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः॥

“One who performs his actions without depending upon the fruits thereof is a Sannyasi and a Yogi, not the one who is without fire or rites!” (Gita, VI-1)

This humble servant of the Beggar was invited to participate in the 104th Jayanthi of Sadguru Swami Ramdas on April 26, 1988, in the Banyan Tree Cave at Arunachala Hills. Accompanied by Chi. Vivekanandan, and a devotee, Lt. Sekhar, who was in the INA of Netaji Subhas, he reached Tiruvannamalai a day earlier in order to have the *darshan* of Yogi Ramsuratkumar Maharaj. When we were approaching the abode of the Yogi, our hearts were throbbing with anxiety -- whether we will get His *darshan*; whether He will speak to us or send us away with his blessings. We knocked at His doors -- a mild and gentle knock -- and waited for a minute or two. The doors opened and the Yogi, to our utter surprise, came out with a letter written by this servant in one hand and His palm leaf fan in the other. He received us and asked me where was the artist, Baskardoss, who was supposed to accompany me according to my letter. I told him that he could not come and instead another friend had come. The Yogi asked Sri Sekhar what was his age. Then the talk turned to Swami Vivekananda's influence on Netaji's giving up his idea of going in the ICS and turning into a fierce patriot. When Sekhar told him about the attempts to bring Netaji's ashes to India, the Yogi referred to the controversy about the reported death of Netaji in a plane crash. He blessed Sekhar to succeed in his endeavours to preserve the memory of the great patriot.

The conversations slowly drifted to the role of beggars in the society. The Yogi was very vehement and emphatic in His disapproval of the government's policy of rounding up beggars and prosecuting them.

“Rangaraja, in this land begging has never been a crime. Sudama was a beggar and he went to Krishna begging for alms. Krishna received him with all honours. All great saints have been beggars. My master, Swami Ramdas, explains in his **In Quest of God** how He went around as a beggar. This beggar himself wandered all over the country begging for food, for twelve years. He never used to wear *rudraksha* or put *bhasma* on his forehead. He wandered in rags like any other beggar. When this beggar was sitting on the banks of River Sabarmati, ladies who used to come to take bath threw some coins to this beggar every day. A day's collection would be sufficient for two days' food. I am not speaking only of Sadhus, Brahmacharis and Brahmans who are enjoined to beg in this country. I am speaking for ordinary people who go out begging for alms when they find it difficult to make both ends meet. They are not criminals. They beg as there is no other go.”

This writer told the Yogi that he had already quoted His words in a write up for TATTVA DARSANA and he would write an editorial too. The Yogi said, “Yes, you can write an editorial too”. The Yogi said, “Yes, you can write an editorial for the urgent need. But you must make a study of all law books like **Manu Smriti, Yajnavalkya Smriti** and other scriptures and writings of Kalidasa and others, gather material about the tradition of honouring beggars in our country and write a good article on the subject, Rangaraja.” The Yogi exhorted again, “*Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava* -- this is our tradition, Rangaraja. We must go out to find people seeking alms and entertain them -- so says the Shastras.”

This humble servant recalled that in one of his earlier visits, the Yogi had given him a *vastra dana* and he would wear the dhoti when he would go out for begging. The Yogi exclaimed: “Oh! Has this beggar given you a dhoti!” He raised his hand and blessed me. “We are beggars, Rangaraja, but we are not criminals.”

This servant referred to the book written by Lee Lozowick on the tradition of Bauls. The Yogi said, “Yes, yes. He has also written some poems on this beggar. One of them this beggar gave to you and that you have printed. This beggar doesn’t know where the rest are. He never preserves them.”

The conversations which started at five in the evening went on up to seven in the night. In the meantime, the Yogi entertained us with coffee. At about 7.00 p.m., He said, “Well, Sundararaman Swami will be waiting for you. There may be other guests there. So this beggar will leave you now.”

This servant told Him that he had gifted to another devotee a picture of the Yogi, which the Yogi himself had given him once. The Yogi immediately brought another picture and gave it to me. I sought permission to come again the next day. But the Yogi said, “Why? We have spent today a long time together. What more is there to talk?”

“Nothing to talk, Maharaj, but we will just come and take your blessings before we leave.”

“Let us see whether this beggar is in a mood tomorrow. When will you come?”

“In the afternoon, after the function is over.” The Yogi blessed and saw us off.

* * * * *

The sun was rising in the east. This humble servant, sitting on a rock on the top of the Banyan Tree Cave, was facing the eastern horizon and doing *Sandhyaavandana*. His eyes fell on the eastern tower of Arunachaleswara temple and he thought of the Yogi, who must be there somewhere down below it. While devotees started pouring in for the celebrations of the 7th anniversary of the Banyan Tree Cave Ashram and the 104th Jayanti of Sadguru Swami Ramdas to be held there in the morning, this beggar’s servant was immersed in *Gayatri Japa* facing the sun. After the meditation was over, when he was

coming down, he saw some bustle below; the devotees taken by surprise by the unexpected visit of a great man there. There the Yogi enters, asking, “Where is Rangaraja, the Swami from Madras?” Swami Sundararaman received him, made him sit there and hurried to me announcing that the Yogi has come in search of me. This servant rushed down to receive the Master. He embraced this servant, like a mother receiving an awaited son. He clasped my hand and said: “Yesterday you told me that you would come again to this beggar today. But this beggar said that there was no need, for we had already spent a long time together. Last night, after you left, this beggar thought over it: ‘Rangaraja is doing a lot of service to this beggar. He has come all the way from Madras for this programme. Swami Sundararaman has also invited his beggar.’ So this beggar thought, why not this beggar go and see Rangaraja. And this morning Chidambaram came. He offered to help this beggar reach here. So this beggar could come here to see Rangaraja.”

What an outburst of joy surged in the heart and an electrifying thrill passed through the nerves of this poor and humble servant of the Beggar when he heard these most generous and unexpected words of grace! Is this humble servant of the Beggar reaping at one stretch all the fruits of the *punyas* performed in all his previous births?! This humble servant could not contain himself. The Yogi held his hand fast. “Where are you staying, Rangaraja?” He asked. This servant pointed his finger to the top of the cave and said, “On the terrace up above, Maharaj.”

“Come on, let us go there and sit. This beggar will spend one or two hours with you.”

He virtually dragged me to the terrace. There, when we sat down on a mat, devotees also started rushing in to have the Yogi’s *darshan*, which they could get most unexpectedly. The Yogi left the mats for the devotees to sit in two rows and moving to an end, he spread a roofing material made of dried leaves and sat on it. He pulled this humble servant also by his side and said, “Come Rangaraja, you will sit by my side.” Then he started talking to the devotees around. “Swami Vivekananda spoke about ‘Aggressive Hinduism’. Nivedita

wrote a book on it. But when will this ‘Aggressive Hinduism’ come? How long it will take?”

A Sannyasini devotee, Sivapriya (Kirsti) from Finland, remarked that Hinduism was growing in the West. The Yogi humorously remarked: “Yes, Hinduism will go to Europe and America. They will all become Hindus and we all will become Christians. Is it so?” He said, “This beggar once asked a protestant missionary whether he would convert catholics into protestants. He said ‘no’. But he would convert Hindus into Christians.” The Yogi burst into a hilarious laughter and said, “We will all become Christians, and they will become Hindus.” He continued, “If Hinduism goes from India, who will preserve our Vedas and Upanishads?”

The discussions went on for hours. Breakfast was served to all. When this servant told Him that the day being a day of fast for him he won’t take anything with salt, the Yogi insisted that I must take some fruits.

One of the devotees wanted to take photographs. “This beggar doesn’t allow taking photographs. But Rangaraja is with me. You can take two photographs of this beggar with Rangaraja. See that both of us are there.” He also commanded that nobody should stand by our side. After the photographer clicked his camera twice, he asked Kirsti, “Do you have a camera?” She smiled and took out her camera. “Alright take this beggar with Rangaraja.” By then two monkeys appeared there and got seated on the rock just behind us. Kirsti hesitated to click her camera. The Yogi remarked, “Doesn’t matter. Rangaraja and this beggar here, and behind us, Sugriva and Hanuman!”

Sundararaman Swami came and informed us that it was time to commence the programme. He invited the Yogi to preside. “No, no. This Beggar won’t speak, he won’t preside. Rangaraja can speak. But Rangaraja will be with this beggar for some time. There is somebody else to preside. You can go ahead.”

Sundararaman Swami left. When the programme started, the Yogi dragged this servant by his hand and went down. “Come on, we will

go and see what is happening there.” He sat for a few minutes among the audience. Then again he got up and dragged this servant out of the place. He took me to the adjacent cave where Swami Ramdas sat and meditated about 65 years ago.

Entering into the cave, He made me sit by His side and said, “Rangaraja, this is the cave where My Master lived! This is where He sat and meditated, Rangaraja! From here He used to go to the Maharshi Ramana! Oh! This is the cave where Swami Ramdas sat and meditated! Come, let us do some *bhajan*.” We sang together Ramnam for some time. All of a sudden, in an ecstatic mood, I addressed him: “Maharaj, on this blessed day when we are celebrating Ramdas Jayanti, you have brought me to this cave where He sat and meditated. I pray, please initiate me.”

Without a second thought, the Master responded: “Alright! If you want initiation, I will give.”

Then he dragged this servant closer to him and whispered the **Taraka Mantra**, *Aum Sri Ram Jai Ram Jai Jai Ram*, which he received from his Guru Swami Ramdas, thrice in my ears, making me repeat it thrice. This servant fell prostrate at His feet and prayed in a voice choked with emotion, “Maharaj, I don’t want to be a professor or editor any more. I want to be a Sadhu. I want to be a beggar like you.” The Yogi looked straight into my eyes and raising the palm leaf fan in his hand, uttered in a raised tone: “Rangaraja, you are a Sadhu. This beggar says you are a Sadhu. Rangaraja, you may be a professor or an editor. But above all you are a Sadhu. This beggar says Rangaraja is a Sadhu!” His emphatic declaration brought tears into my eyes. Then I asked him, “What should I do next? Where should I go? In what name I should carry on my work here afterwards?”

“My father will guide you from time to time”, he replied and added, “My father will also see that you are not misguided by any.” He then called my son, Vivekanandan to come and sit inside the cave by our side. Till then he and other devotees were standing outside and were witnessing the events. The Yogi several times wanted me to bring water for him and every time he insisted that I must do it myself. He

would make this servant drink with him. He asked whether I would like to speak in the meeting. I replied, "Maharaj, if you command, I shall speak for a few minutes." He then dragged me again to the place where the meeting was taking place. There he was received and garlanded. When it was announced that I would speak, I prostrated to the Yogi and went to the podium. I spoke for about half an hour on the glorious spiritual heritage and the *Guruparampara* of Bharata Varsha from Dakshinamoorthy to Swami Ramdas and Yogi Ramsuratkumar and the auspicious event that occurred that day—the initiation of this sadhu by the great Yogi. Concluding my speech, I left the podium and returned to the Yogi. He blessed me and again took me back to the cave. The Yogi asked me about my proposed visit to the Caribbean Islands. He also spoke to me about countries in South America where Hindu brethren live.

Sadhu Arunachalam and Kirsti joined us. Later, when food was being distributed, he came out with me and dragged me to the dining hall. But the place was full. So we returned to the cave of Ramdas. A kind mother brought food for us. Pointing his finger to the sadhu, Yogi said, "This Swami will eat fruits and sweet only. He won't take salt today." He insisted on getting some fruits and *payasam* for this servant. After food, I poured water into His hands to wash them. Then we sat outside the compound and some devotees also joined us. Sri Siddha Narahari Guruji of Siddhashram, Madurai, and Sri Om Tat Sat Adigal of Tamil Nadu, Samarasa Suddha Sanmarga Sangham, also joined us. When the devotees wanted to take photographs he wished that Rangaraja must also be with Him in all the photos. He gave poses holding and raising up the hand of this humble servant -- the Master raising up the disciple.

Up to five in the evening, we were sitting by the side of each other and the Yogi was holding the hand of this servant all the time excepting for a few minutes when I went out to bring water and to address the meeting. Later we came back to the terrace where I was staying. I asked him again his command, "What should I do, Maharaj? Give me guidance for the future." "My Father will guide you. Now you can go back and continue to do what you have been doing all these days. Renunciation is not giving up anything, nor is it taking up anything. It is just changing your attitude towards the

world. My Father alone exists, no one else, nothing else.” He further added, “Rangaraja, till yesterday you were doing things as you wished, but from now onwards, this Beggar is going to do my Father's work through you.”

The Yogi called Vivek. He told him, “Vivekanandan, your father has got a lot of work to do in Madras. Now you and you father can go.” We prostrated at his feet and took leave of him.

Vivek was waiting down below in the hall, searching for a missing



photograph of the Yogi. The Yogi sent Kirsti to see whether we had left. When she reported to him that we were still there, he sent her again to see us off and come. Hence, I asked a devotee to bring the photo and left the place. On the way back this servant picked up the portrait presented to him the previous evening by the Yogi, which was by then framed.

It is said by Shankara that three things are very rare -- human birth, aspiration for the Highest and

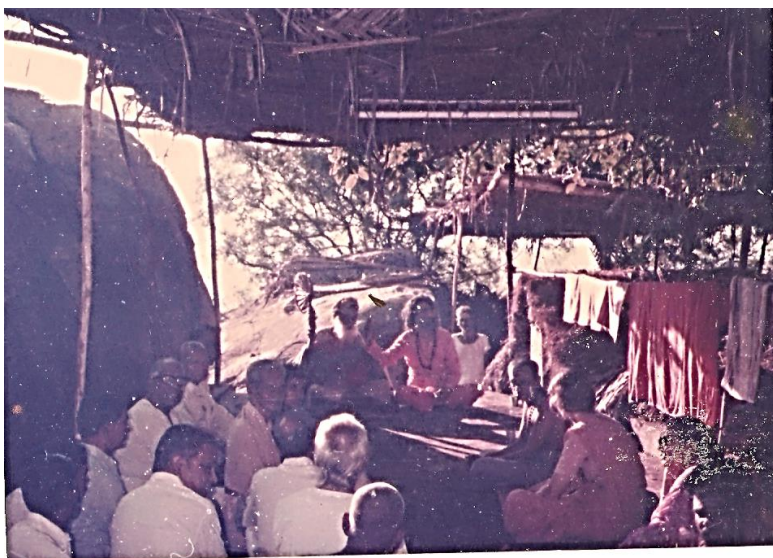
guidance of the Masters. In the stream of the life when these come spontaneously, what greater emperion is there to attain! My Master says, “It is not easy to get a Guru, a Spiritual Master. It may take, sometimes, many births to get a Spiritual Master.” What to speak of a Master of Infinite Mercy and Grace Abounding, who has led this humble seeker to the Path of Realization!

Glory to the Order of Beggars into which My Master has led me! Jai Gurumaharaj!

***Yogi Ramsuratkumar Maharaj ki Jai!
Bharat Mata ki Jai! Vande Mataram***



**Sadhu's initiation by Yogi Ramsuratkumar
at Papa Ramdas Cave, Tiruvannamalai
on Papa Ramdas Jayanti, April 28, 1988.**





**Devotees present at the time of Sadhu’s initiation
Swami Sundararaman and devotees with Sadhu and Bhagavan**



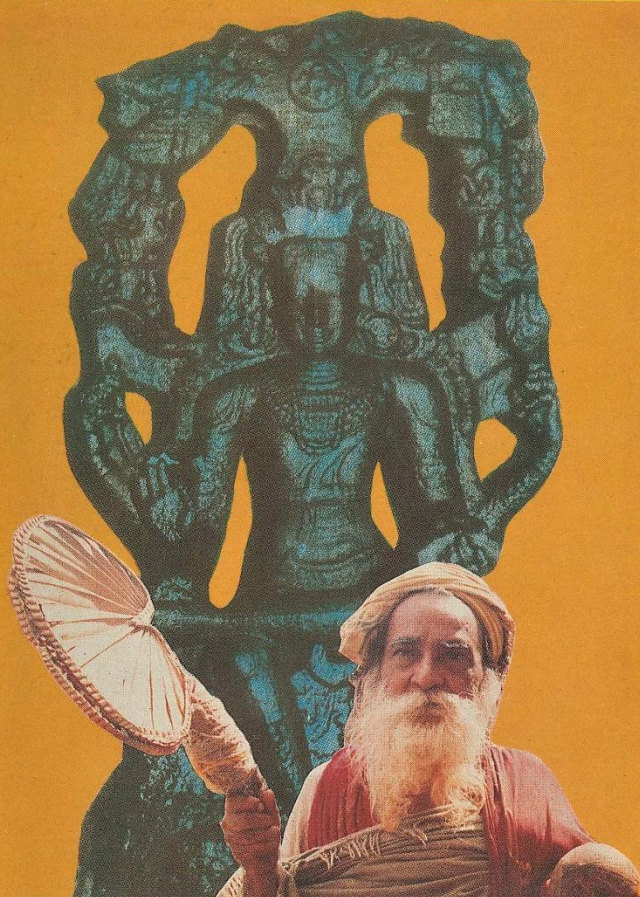
GLIMPSES OF A GREAT YOGI—II

The Deekshaa Guru as Seen by the Shishya

GLIMPSES OF A GREAT YOGI

PROF : V. RANGARAJAN

A SISTER NIVEDITA ACADEMY PUBLICATION



CHAPTER 2.1

THE MASTER AS A MOTHER AND A MONARCH

The first visit of this sadhu to the abode of my Master, Yogi Ramsuratkumar, after receiving initiation from Him, on the auspicious Papa Ramdas Jayanti at Banyan Tree Cave in Tiruvannamalai, on April 28, 1988, took place on Thursday, May 12, 1988. The special issue of TATTVA DARSANA which carried a detailed narration of the sudden and unexpected initiation ceremony that took place on Papa Ramdas Jayanti and also an editorial, “**Right to Beg**”, which was commissioned by the Beggar of Beggars to be written by this sadhu, was already sent to Bhagavan immediately after its release in a big congregation of His devotees at Pondicherry on May 8, 1988. However, the sadhu carried a small bundle of the copies of the journal to be placed at the feet of the Master, as usual. A young devotee, V. Ranganathan, who was very eager to have the darshan of the Master, was invited by the sadhu to join him. Sadhu’s son, Vivekanandan, also joined them and they left Chennai at 3.00 PM. They reached Tiruvannamalai by 7.30 PM and straightaway headed to the abode of the Master. Sadhuji used to keep Bhagavan informed about his visit in advance and therefore, no wonder, Bhagavan was waiting for them. The devotee, Ranganathan, who later presented a beautiful pen picture of the visit in one of the issues of TATTVA DARSANA, writes: “We would not have knocked at his door more than twice, before he came out with a smile on his face, as though he was expecting us. All of us fell prostrate at his feet. He then enquired about Prof. Rangarajan’s health and about his proposed trip to Trinidad and other countries. The Yogi was like a mother receiving her children.”

Sadhu had written a second letter before starting to Tiruvannamalai, but it seemed that Bhagavan had missed it. Sadhuji had written about the visit of a devotee, Smt. Indrani, from Trinidad. He told Bhagavan about a call from her and said that she was on her way and would join them the next day. Yogiji made them all sit on the verandah of His abode and Himself sat on the footstep, as if it was His throne. Sadhu gave Yogiji a brief report about the Pondicherry Conference. Yogiji then asked the sadhu about his future programmes. He blessed the sadhu for the success of all his lectures and programmes. He also blessed Ranganathan for helping Sadhu in his work.

Ranganathan, while describing the events of the day says: “Yogi Ramsuratkumar then enquired about the magazine, TATTVA DARSANA. When the professor presented him with a few copies of the latest issue, which was the Yogi Ramsuratkumar Special Issue, February-June 1988, he accepted only one and asked the rest to be distributed. He asked the professor to read out the article in which the professor had given an account of his initiation by the Yogi. The Yogi held the torchlight to enable the Professor to read it out for him. He also wanted the editorial, **THE RIGHT TO BEG**, to be read out. He enquired about the cost of the magazine and how it was met. When Professor told him that some friends were helping him, the Yogi was happy and wished more subscriptions to come.

“We were all asked to be seated in a row, the Professor being the one who sat at the head of the row. Another person joined us. He was asked to sit next to me. The Yogi then started to sing RAMANAM in a loud voice. All of us joined him. He then asked the person sitting next to me to go and call a boy from the nearby car-house. When the boy came, Yogi Ramsuratkumar asked him to get a few cups of milk. When this boy was gone, the singing started. We sang for some time RAMNAM and songs on MOTHER BHARATH. He then enquired about Professor's lectures and remarked in a very clear voice, ‘My Father blesses you! All your lectures will be a great success! But before you start the lecture, if possible, please recall this beggar's name once. My Father will then immediately rush help to you.’ The Professor told him how he started his speech in the recent Seminar on the Yogi, held in Pondicherry, by chanting an invocation song, which offered salutations to the great lineage of the Guru from the Dakshinamoorthy to Yogi Ramsuratkumar. The Master raised his hand and blessed him.

“When the Professor told him that the Yogi's name helped him to tide over some financial crisis that developed before the printing of the latest issue, the Yogi remarked, ‘**Yes whenever you are in trouble, just call this beggar's name with faith. My Father will rush you help immediately. We have a contract—Myself and Father. Whoever calls My name, My Father will immediately rush help.**’ He got up, went into the house, and bought us a copy of

a poem⁵ written by Arthur Hillcoat, in which the Australian devotee had mentioned the power of the Yogi's name. He gave it to Professor asking him to keep it with him for some time.

⁵⁵<http://yogiramsuratkumar.info/Temoignages/English/Hilcoat.html>

Yogi Ramsuratkumar by *Arthur Hillcoat*

I Travelled From Australia
Indeed I'd Travelled Far
When Came Across A Holy Man
Yogi Ram Surat Kumar

Sat With Him In Silence
Felt A Love Within So Strong
For At Last I Was Before Him
And I Had Waited Long.

Several Times I Had His Blessings
The God Within Me Stirred
An Initiation Into Silence
Spontaneously Occurred.

He Said "When You Have A Problem
From Which You Feel You May Succumb
You Have But To Call My Name But Once
And The Father Himself Will Come".

In Later Weeks When Troubles Came
And Which I Felt I Could Not Bear
I Called Upon The Yogi's Name
In A Moment - I Was In Father's Care.

I Give My Thanks Most Everyday
To Be Given So Much Grace
And When E're I Sit And Close My Eyes
I See The Yogi's Saintly Face.

I Have So Often Wondered Why That I
Should Have Been Brought From So Afar

“A man then joined us and was made to sit in the line. By then, the boy who had started out to get us milk returned with a few cups of milk. I became a little anxious because one of us might not be blessed with the Prasad, as all of us were not present at the time when the milk was ordered. To my utter surprise, when the Yogi asked Vivek, Professor's son, to place a cup of milk before everybody there, there were enough cups for everybody there. The ceremony began. And when the Professor brought out his begging bowl to take his milk, the Master took the begging bowl in His hand, blessed it, and transferred some milk from His own begging bowl. When the Master blessed the bowl, even the bowl developed a vision. Yes when we examined the bowl later that day, two marks, like the eyes on its face, were developed.

“He then started to sing the RAMNAM in a divine voice. It was soul-stirring music coming from the depth of his heart reaching the depths of our being. We were being transported to another world. Our Master was the Divine Mother Herself. The All-compassionate, Merciful One, took care of all our needs that day. There was not a thing that we wanted in his presence. We were all completely filled with the joy of his presence.”

Bhagavan sent a devotee with this sadhu to Udupi Brindavan Hotel to book rooms for us for that night. He enquired with Vivek about the arrival of Smt. Indrani of Trinidad and asked about her programmes for the next day. He wanted all of us to go to Sri Ramanashramam and take part in the Aradhana Day Celebrations, the next day. After this sadhu had gone, Bhagavan sat in the verandah for some time deeply absorbed in Himself. A little later, this sadhu and the person who went with him, returned. We all started to sing again. All of us were a little hungry by then. He called a person who was sitting with us, gave him some money, and asked him to get us something to eat. When the person was gone, the Yogi kept saying, “We have a little more time to spend together.” We continued to sing. Yogiji suddenly got up, went inside, and got a

But I'll Always Look To Him With Love,
To The Yogi - Ram Surat Kumar.

packet of puffed rice and water. He asked Ranganathan to open it for Him and distribute a handful for each one of us and He Himself took some. He gave water to all of us to drink while all of us kept singing RAMNAM and bhajans on Bharatamata.

Ranganathan explains how Yogiji gave this sadhu this first supper in His abode after the sadhu's initiation: "The person brought us food to eat. The Yogi shared the Professor's food with him and asked us to eat. When we could eat no more, he said, 'Don't bother! If you can't, go, give it to the cow.' A cow was standing near his house. He then gave us water to wash our hands. We sat for some more time with him. All along, we were singing RAMANAM. He then asked us to go to the lodge and take some rest. We fell prostrate at his feet and took leave." This sadhu carries the indelible memory of that night's remarkable supper in which Bhagavan made His chela sit next to Him on the throne of His footstep and pulled the dosa soaked in sambar and chutney from His disciple's plate when this sadhu was finding it difficult to swallow the whole lot of food. After spending about three hours with Bhagavan, we all retired to our room.

This sadhu got up early in the morning, the next day, and after morning ablutions, performed *Sandhyaavandana*. He asked Vivek and Ranganathan to go to the railway station to pick up Smt. Indrani. This sadhu had a pleasant surprise when his Master, Yogi Ramsuratkumar, barged into his room in the hotel in the early morning hours. He received the Master and made him sit on his bed. By then, Vivek and Ranganathan had also returned with Indrani. We ordered coffee for all of us. Bhagavan announced: "This beggar wanted to go to the temple and spend some time there with you people. If all of you are ready, we can go there right now." Ranganathan was a little hesitant because he had yet to take his bath. Bhagavan said, He could wait till every one of us was ready. We sat there and spent some time in chanting Ramnam. When Ranganathan was also ready, Bhagavan got up and asked us to lock up the room and accompany Him.

While going to the temple, Bhagavan walked with the gait of an emperor and we all followed Him as His faithful servants. As Ranganathan rightly remarks, "He, the one who looked like the All-

compassionate Mother the previous night, now looked like an All-powerful Monarch.” When He entered the precincts of the temple, it was like Julius Caesar marching into the Roman Palace. The beggars who were seated on both sides of the road leading to the temple saluted Him and He in turn raised His hands and blessed them all, keenly looking into the face of each one of them. He also blessed the devotees who fell prostrate at His feet to seek his blessings.

As soon as He entered the temple precincts, He took a right turn and conducted us towards a corner of the temple *Prakara*. He showed us a big tree standing outside the wall and asked us to look up. Two big honey combs were hanging from the tree and honey was dripping out of them. He was looking at them as though they were the proud possessions of His palace. It seemed the Master had been observing the growth of the honey combs right from the beginning. He was admiring the self-less gift of Mother Nature from which he wanted everyone to learn a great lesson. After observing the honey combs for some time, He took us straight inside the temple to the presence of Lord Dakshinamoorthy seated below a *Makizha (Bakul)* tree, the *Sthalavriksha* of the temple. We all sat before Him like the disciples of Dakshinamoorthy in front of the Lord. He was silent for some time, absorbed in deep thought. We were waiting for the words of wisdom from his mouth. He then started talking to us. The topic was “Aggressive Hinduism”. He said, “Strength is religion, anything that makes us weak is irreligion.” This sadhu felt that the words of the great Swami Vivekananda were echoing from his Master’s bosom. The Yogi added, “Atman, I am, not flesh”. He then turned to us and said, “You know, sandal paste is very cool. But if you go on rubbing two pieces of sandal wood together, then comes fire out of it” and added, “The need for the day is Aggressive Hinduism. You can’t go on sinning. My Father, Shiva, is very compassionate. He is very patient. But once he gets angry, there will be destruction all over. There will be *Mahapralaya* (The Great Deluge)”.

Suddenly an old lady appeared there and fell prostrate at the feet of Bhagavan. She started complaining: “Swami, I have been coming here for the whole of last one week in search of Swami, but I could not see the Swami at all.” By the word “Swami”, the lady meant only the great Yogi, but the Master made pun of the word and with a

hilarious laughter, said, “You have come here for one week only, Amma, in search of Swami, but I have been searching for the Swami for a long time, but I have not found Him so far.” He paused for a minute and added, “He must be somewhere around here. You search for Him and so shall I. Some people say that He is not there, but we think He is there somewhere. It is wrong to say that He is not here. If we have faith and search for Him with faith, we will certainly find Him. You go this way and search for Him and I will go that way and search for Him. We will definitely find Him. He cannot be lost. He must be only here somewhere.” The Yogi broke out into a continuous laughter.

Yogi again turned towards us and continued: “Only strength is religion. Anything that weakens cannot be religion. You are **All-Powerful**, you are **All-Knowing**, you are **All-Bliss**. Do not be pessimistic. If you are pessimistic, everything is lost. Have hope. You are the **Atman**. Say that to yourself. Say that for years together. Then see what happens.”

Ranganathan politely intervened at this stage and remarked, “The spirit is willing but the flesh is weak”. Yogiji replied, “Yes, the flesh is weak. The body is perishable. That is why I am asking you to identify yourself with the Atman. Say you are the Atman, and then see what happens.”

About this bountiful flow of wisdom from the Master, Ranganathan remarks, “He gave us the highest truth in the simplest of the words. He had given us knowledge. The previous night he gave us food, shelter and the next day the real knowledge. What else could we have asked for?”

Indrani wanted her *Mangalasutra* (the sacred marriage thread in gold) to be blessed by the Master and took it out and asked this sadhu to request the Master on her behalf. When this sadhu conveyed her prayer to the Master, He received the *Mangalasutra* in His hand, raised it towards the Sun and prayed for a minute and returned it to her, asking her to wear it again immediately.

He then took us around the temple, and made us sit in a line on the western side. He wanted us to observe the tip of Arunachala Hill. He would have watched it for five or ten minutes and then the Yogi repeated his words again, "Strength is religion." As we were perambulating the temple, he said, "The status quo cannot remain. Either you have to expand or contract. Now is the time for us to expand." The goal was shown to us.

Doing a *pradakshina* around the temple, the Yogi took us to the northern gate of the temple and directed us to proceed to Sri Ramanashramam to take part in the Aradhana Day celebrations. He blessed us all and walked back into the temple.

This sadhu, accompanied by Vivek, Ranganathan and Indrani, walked towards the Ramanashram. We met the officials of the Ashram and after spending some time there with guests who included Swami Devananda from Chennai, walked towards the Peygopuram on the western side of the temple. Vivek dropped Indrani in the lodge and joined this sadhu and Ranganathan in climbing to the top of the Arunachala Hill. We visited Aalamara Guhai (Papa Ramdas Cave) where the Master initiated this sadhu during his last visit and sat there for some time in meditation. Sundararaman Swami of the Guhai, who had played host at the time of the initiation of the sadhu by the Master, received us all. Climbing down the hill after some time, we visited some devotees staying around the temple. Then we proceeded again towards the abode of the Master to spend the evening with Him.

We reached His abode by around 6.00 PM. He was sitting at the doorstep as if He was waiting for us. He was not then wearing his turban. He had let his hair hang loose. We all felt that He was Sri Aurobindo himself, the great patriot-saint, who was sitting there. He made us sit in the verandah and watched us with keen interest. A lawyer devotee of the Yogi, Sri Veeraraghavan, from Sri Seshadri Swamigal Adhishthanam, came there accompanied by his wife and mother. He presented the Yogi with a few copies of the journal of the Adhishthanam.

A milkman came then and stood at Yogi's doorstep. The Yogi asked Vivek to get the milk in His mud pot. Vivek brought the milk and gave it to the Yogi. He started to drink the milk straight from the pot. When asked by a lady devotee whether she should heat it up for him, he remarked, “This beggar takes what he gets. He takes anything and everything.”

Ranganathan narrates the things that happened later: “The Yogi then introduced the Professor to the lawyer and when the lawyer wanted to learn a little more about Professor, the Yogi asked the Professor to explain to the friend the work being carried on in the SISTER NIVEDITA ACADEMY. The Professor then explained to the lawyer about the Academy and how it was started to revive Spiritual Nationalism. The Yogi nodded his head in approval and remarked that the magazine of the Academy, TATTVA DARSANA, was started with the Yogi's blessings. When the lawyer wanted to become a subscriber to the magazine, the Yogi said, ‘Yes, we need many more subscriptions.’ He received the money from him, which was a little more than the yearly subscription, blessed it, and gave it to the Professor, holding the Professor's hand for some time in meditation.” Yojiji recommended to the lawyer to organize lectures of the sadhu. He assured the sadhu that his work will never suffer for want of money and His Father will always help the noble cause espoused by the sadhu.

As Ranganathan has concluded his write up on our visit to the Master, “The Master who gave us food, shelter and knowledge had given us wealth too. Then having sent every one out, he asked us whether we needed anything more. What more could we have asked for? He blessed us all and gave us leave.”

Taking leave of Bhagavan, we came to the room and packed up for return to Chennai. Indrani left for Bangalore and we took the bus to Chennai. All our thoughts during the journey centred on the divine experience that we had in the presence of Bhagavan Yogi Ramsuratkumar.

CHAPTER 2.2

THE DIVINE MASTER

On June 3, 1988, Vivek came with a glad news that, by the grace of Bhagavan, he had scored 88% in his plus two examination. Though Vivek had made a recent visit with his cousin, Raja to the abode of my Master and had come back with photos of the Master, he wanted to see the Yogi again immediately. Accompanied by his sister, Nivedita and his cousin, Devaki, he left for Tiruvannamalai. The Yogi kept the children with him all the twenty-four hours for the two days. He took them to the house of Sri Dwarakanath Reddy where He arranged for their stay with Him. The children returned on June 5, 1988, with memories⁶ of their inspiring and pleasant experiences

⁶ I and my brother enjoyed Yogiji's company so much that we started visiting him very often. Though I have forgotten the actual conversations, the joy with which Yogiji received us at His place, with his welcoming smile and the excitement in the face, remains ever-green in my memory. On June 3, 1988^[iv], my brother, myself and our cousin sister, went to Tiruvannamalai, without any adult accompanying us. We could not get any proper accomodation. We wanted to inform Yogiji about this. We waited for the right moment. By this time, we had learnt how to behave in His presence. We have seen Him in different temperaments – sometimes serious, sometimes angry, many a times cutting jokes and laughing hilariously and at other times just silent. We would speak only when He enquires us. On that day, without beginning any conversation, Yogiji asked us to accompany Him to the temple. (In another such instance, when Yogiji took us to the temple, He showed us, with a lot of excitement, a particular stone on the ground having the name Ramji carved in it). This time, we all went and sat on the steps of the temple tank. Sri Dwaraknath Reddy, Nutrine Confectionary proprietor, came to the temple while performing Giripradakshina. He saw Yogiji and rushed to the place where we were sitting. Yogi asked him to go home to bring his car and take Yogiji to his house near Ramanashram. We were mentally getting prepared to take leave as Yogiji was going to Sri Dwaraknath's house. Yogiji, in all his kindness, took us to Sri Dwarakanath Reddy's house, though we did not even get a chance to express our problem. He made us stay there and He also spent

of their stay with the great Master. They also brought a beautiful photograph of their sitting at the feet of the Yogi. In the next four days, Vivek made another visit to Tiruvannamalai with his uncles for the Darshan of Bhagavan. In the last week of the month, Swami Rakhal Chandra Paramahansa, a close friend of this sadhu made a visit to Tiruvannamalai and this sadhu sent a message to the Master that Vivek and Nivedita will be visiting Him again in the month end. Accordingly, the children and their cousin, Raja, made yet another visit to Bhagavan on June 30, 1988, to seek his blessings for success in Vivek's entrance examination.

On the auspices Gurupoornima Day, July 29, 1988, this humble servant of the Divine Master Yogi Ramsuratkumar, made a pilgrimage to Tiruvannamalai to call on the Master and present to him the first copies of the second edition of **GLIMPES OF A GREAT YOGI** and the issue of **TATTVA DARSANA**, August-October 1988. Chi. Vivekanandan, Kumari Nivedita and Dr. C.V. Radhakrishnan, Professor of Philosophy in Vivekananda College, Chennai, accompanied this sadhu in the journey. When we reached the abode of the Master, there was a big crowd waiting outside the gate to have His darshan. He was relaxing on the verandah with closed eyes. We waited outside in the hot sun. When the Yogi opened His eyes, He peeped through the iron gate and seeing this sadhu in the midst of the crowd, called out to me to come in. I told Him about others who had come with me. We were all accommodated in the crowded verandah. "How long did you wait outside?", He asked with compassion. "For fifteen minutes only", I replied. "This beggar was relaxing, he didn't notice your presence", He said. He asked me whether I had written to him about my coming. I replied in the affirmative. He took out a bunch of letters by His side

time there with us and the other devotees who came to visit him. We had not even asked and He provided us with an enjoyable and "sweet" stay filled with Nutrine sweets. The way He carried out His plan was so dramatic. Didn't Sri Krishna shower all the fortunes on his dear friend, Sudhama, who had not even asked Krishna for anything?

Ref. <https://yogiramsuratkumarblog.wordpress.com/yoginam-vande-jagadgurum/> by Nivedita.

and found my letter in it. He had not opened the letters because of the flow of incessant visitors. Moreover, my letter did not bear the address from where it came.

We presented the copies of the book and journal. “Oh, the second edition of the book has come out so quick?”, He asked.

“Yes, Maharaj, within eight months after the first one, by Your Grace”, I submitted.

Seeing the extracts of reviews of the book published in different journals, given inside the cover page, He asked me to read them out. Each one of the comments of the journals brought out hilarious laughter from Him. He turned to the devotees and said, “Rangarajan, by writing this book, has made this beggar a 'Yogi' – not an ordinary Yogi, but a 'Great Yogi'—and people, after reading it, come here to see the 'Yogi', but see only a beggar!” He again burst into laughter. He suggested to me to send the copies of the book to libraries abroad.

I told the Yogi about an invitation received by me to tour Kanyakumari and other parts of Tamil Nadu to spread the message of the Yogi. He immediately pointed out His finger to Mother Om Prakash Yogini, Perumalappan and other devotees around Him and said, “These people are here and they will take care of the work here. Your work is outside the country, among the children of Mother India settled abroad. Moreover, you have to concentrate on the journal and other publications. You already have enough work on hand.”

The conversation turned towards the topic of Mother Mayee’s stay in Salem. Yogiji remarked that the place where Mother should be is Kanyakumari.

I told the Yogi about a letter of Mother Kirsti published in the latest issue of TATTVA DARSANA. He asked Mother Om Prakash Yogini to read it. He wanted to hear again and again a quotation given therein, from Sri Ramakrishna Paramahansa, exhorting us to “make a being” - to “raise a mountain of God in our midst”.

He asked me about the financial position of the journal. I told Him, by His Grace, everything was going smooth and all problems get dissolved when I think of Him. Dr. Radhakrishnan also remarked that some problem of his son going abroad got solved as soon as he thought of Yogi's name. The Yogi remarked, "Yes, that is an understanding between this beggar and his Father. If anybody calls this beggar's name in any difficult circumstance, My Father rushes to his help."

The Yogi went inside and brought a copy of THE HINDU, in which there was an advertisement of the Yagna conducted by Bangaru Adigalar at Marina Beach, Madras, wherein there was a quotation from Arnold Toynbee, on the role of India in moulding the future of mankind. He asked us to read it again and again. When Dr. Radhakrishnan remarked that Toynbee was considered a "sage among historians", the Yogi replied, "Yes, he must be a sage. That is why he has rightly predicted the future role of India".

The Yogi introduced to us Mother Tilakavati and her sisters and mother and said that they were serving him for many years and whenever they came, they used to read *Tiruvilayadal Puranam* for him. "My Father is everything. There is no one else, nothing else. This beggar died in 1952. Then Father came into this body. Unless we die, Father will not come in us. Kabir says,

Chaakhaa chaahe prem ras, raakhaa chaahe maan;

Ek myaan mem do khadga, dekhaa sunaa na kaan

चाखा चाहे प्रेम रस, राखा चाहे मान |

एक म्यान में दो खडग, देखा सुना न कान ॥

- Either you can have God or the 'I'. There cannot be two swords in one sheath. If God must come, I must die".

On my request, He dictated the quotation.

After seeing off everyone excepting this sadhu, Vivek, Nivedita and Dr. Radhakrishnan, He asked the doctor to sit by my side, He told him, "You may think that this beggar ignores you and concentrates on these two children". Dr. Radhakrishnan immediately replied, "No

Maharaj, they belong to the younger generation and it is right that you concentrate on them”. Then the Yogi jovially remarked, “You know, Vivek and Nivedita come here very often and they have become my friends. You people do not come often”.

The Yogi concentrated his vision on the children for some time and then asked Vivek: “Your father has taken up man-making work. You want to become an engineer. And Nivedita wants to become a computer scientist. What sort of engineer you would like to become—man-making or machine-making?” He was laughing hilariously for some time and then again asked him, “Would you like to become a man-making engineer?”

“Yes, I would like to be so”, replied Vivek.

The Yogi went inside and brought a book, **LECTURES FROM COLOMBO TO ALMORA** by Swami Vivekananda. He opened the book. It was a chapter titled “The Sages of India”, and asked me to read it. In the very opening paragraph, one line touched His heart: “The sages of India have been almost innumerable, for what has the Hindu nation been doing for thousands of years except producing sages?” the Yogi turned to the children and addressed them, “See, Vivekananda speaks about man-making work. What has the Hindu nation been doing for thousands of years except producing sages?”

The Yogi made me read the whole chapter from the book. When I finished reading, the Yogi said: “Our country is to produce sages. Our work is not to produce engineers and computer scientists. Our country is concerned only with producing sages. For thousands of years, only producing sages has been our aim. When we know that our goal is god, why should we hanker after other things and waste our precious time”. He again turned to the children and jovially asked: “Will your mother get angry if you go and tell her that this beggar wants you not to become machine-making engineers, but man-making? Will she say that this beggar wants her children also to become beggars like him and not engineers and scientists and ask you not to go to this beggar again?” He burst into a roaring laughter even as the children replied, “No, No.” Then He continued, “Don’t think this beggar in discouraging you from becoming engineers and

scientists. My Father will see that Vivekanandan gets a seat in engineering and becomes a great engineer and Nivedita becomes a computer scientist. But remember that your goal is something higher. Your father has brought you up properly and put you in the right line. Do not forget the ideal. Becoming a scientist or engineer is all secondary, the most important is god-realization. Understand?" The children nodded their head.

It was evening and we were still sitting with the Yogi. He sent Vivekanandan to bring coffee for us. Some devotees came and offered *dosas* and *vadas* purchased in a hotel. After they left, the Yogi asked me to open the packets and shared the food with us. He said, He had not taken even breakfast because people were coming for His darshan right from the morning. He asked us also to share the *kanji* (rice gruel) that was brought for Him. After we finished food, we spent some more time chanting Ramnam. On my request, He sang His favourite song on "Our Nation's Wealth". He asked me not to write it, and I therefore recorded it in my heart:

Yug yug se aarjita raashtra dhan hai
Ram naam, Ram naam;
Yug yug se poojita desha dhan hai
Krishna naam, Krishna naam;
Yug yug se sevita jaati dhan hai
Shiva naam, Shiva naam;
Yug yug se poojita raashtra dhan hai
Ram-Krishna-Shiva naam, Ram-Krishna-Shiva naam!

--The national wealth acquired in ages is 'Ramanam'; the country's wealth worshipped through ages is 'Krishna-nam'; the wealth adored by the community through ages is 'Shiva-nam'; the wealth worshipped by the nation through ages is 'Rama-Krishna-Shiva-nam'.

Late in the evening, Smt. Tilakavati and her sisters came again. The Yogi then decided to relieve us. Telling him about our programme to do *Giripradakshina* (circumambulating the mountain) of Arunachala in the next morning, we said we will call on Him again after that. We prostrated before Him and took leave of Him. I

presented some copies of my book and our journal to the devotees who had come there. The Yogi immediately offered some money. When I hesitated to accept it, He said, "This is only what they have given me. You can take this". I accepted the *Guruprasad* and left the place.

We stayed that night in Sri Ramanashram. The next morning, after *Giripradakshina*, Vivek and Nivedita left for the ashram to pack up things and reach the abode of the Yogi. Dr. Radhakrishnan and this sadhu visited the abode of Narikkutti Swami on the top of the hill, spent some time with him and then came to the Banyan Tree Cave where this sadhu had received initiation from Yogi Ramsuratkumar. After sitting there in meditation for a few minutes and doing *arati* to Maharshi Ramana, Swami Ramdas and Mother Krishnabai, we returned to the abode of the Yogi. The Yogi had taken care of the children. They were just taking food with Him when we stepped in there. We came to know that He was waiting for us also for a long time. The Yogi fed me, Dr. Radhakrishnan and another devotee with whatever food that was available in His abode. The lunch was very sumptuous. After food, the Yogi started concentrating on me. He asked me to hand over my spectacle to Him. Examining it, He asked me how long I was wearing it. I told him, Swami Sahajanandaji Maharaj presented this to me when I visited South Africa. I reminded Him, during my first visit also He had taken my spectacle in His hand like He did this time and on His advice, I changed it. "That spectacle is still in front of your picture in my shrine, Maharaj", I told Him. After carefully examining my spectacle again, He said, "So, this is alright for you. I will keep it with me. You please remind me before you leave."

The Yogi withdrew into deep meditation holding the lenses of the spectacle in between His thumb and fingers. He was chanting Mantra. Then He straight away looked into my eyes. It was all again those thrilling experiences which I had in my first visit. But this time I had the courage and faith to remain completely composed and calm in spite of the powerful vibrations produced by that penetrating look. I was like a child fearlessly sitting on the lap of a mother. But I did feel the charge. All of a sudden He announced, "Now that so many people are here, Rangaraja will give a speech". I was taken aback.

“You can speak on any topic”, He added. Impelled by the Master's command, I immediately started my speech, in the usual manner, chanting a verse invoking my Master's name. It is a traditional Sanskrit verse invoking the blessings of all preceptors from Vedic Rishis to one's present preceptor and this sadhu has incorporated the name of Yogi Ramsuratkumar into it. I spoke for about fifteen minutes on the Glory of Bharatavarsha, the land that has produced great sages and saints and that has been destined to play the role of *Lokaguru* since times immemorial. The Yogi keenly listened to it, though He had heard me speak all these things in the Banyan Tree Cave on the day of my initiation by Him on the occasion of the Jayanti of Swami Ramdas. After I finished my talk, the Yogi said, there is a traditional verse in Sanskrit which proclaims the dictum of Manu that the whole world must take its lesson from the masters of this land. I immediately quoted the verse,

*Etat desha prasootasya Sakaashaat agrajanmanah
Swam swam charitram siksheran Prthivyaam
sarvamaanavaah!*

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।

स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ।

--“Let all mankind learn the meaning and purpose of their lives from the great preceptors of this land”.

The Yogi remarked that the word *agrajanmanah* meant the 'Brahmins' though I used the more general term of 'preceptors' while translating it. I clarified that I used the more general term in order that the word 'Brahmin' should not be misunderstood in the light of present day caste system. “The word 'Brahmin' always referred to the enlightened men who were dedicated to the higher spiritual pursuit of self-realisation”, I said.

“You are absolutely correct”, He commented, and added, “It is right that you have used the more general term in the present context”. I told the Yogi that Manu calls him a 'Brahmin' who never keeps food for the next meal. He turned to Nivedita, showed her the pickle bottle and tins containing foodstuff and said, “See, this beggar is keeping all these things with him. He is, therefore, not a Brahmana. He is a

Chandala. But your father must be a Brahmin. He doesn't have all these, isn't?" He burst into loud laughter.

I spoke to the Master about a proposal which I was discussing with Dr. Radhakrishnan the previous night. I said, "We wanted to set up under the auspices of Sister Nivedita Academy a centre of research in Indian culture and spiritual science, open to aspiring young men and women from all over the world. In our country we have institutions to teach philosophy and culture in the academic level, but we feel we must set up an institution which will create spiritual missionaries and messengers out of the youth who will come from different countries like Trinidad, Mauritius, South Africa and other parts of the world, undergo thorough training for certain period, and then go back to their respective countries to take up man-making work independently".

The Yogi was very much elated to hear about this proposal. He raised his palm-leaf fan and blessed us. "This is a very important work. You have to take it up. My Father blesses you to succeed in your endeavour. You start the work. Don't bother about the results. *Karmanyevaadhikaraste*--your part is to do the work. Even an attempt is great".

The Yogi was in an inspired mood. He started singing songs on Bharatamata. Suddenly He asked me, "Who wrote the Sangh prayer—the one they sing in Sanskrit".

He was referring to the *Prarthana* of Rashtreeya Swayamsevak Sangh, a voluntary organization of the Hindu nationalists.

"I don't remember the name of the author, Maharaj. But the *Prarthana* is there from the days of Dr. Hedgewar, the founder of the Sangh". I remembered later that the prayer was written by Sri N.N. Bhide at the very inception of the Sangh, under the guidance of the founder.

The Yogi said, "I like that line very much—*Thwadeeyaaya kaaryaaya baddhaakateeyam, Subhaamashisham dehi tat poortaye* -- त्वदीयाय कार्याय बद्धा कटीयं, शुभामाशिषं देहि तत्पूर्तये।

'We are determined to do your work, give us Your blessings for the fulfillment of that'. That should be the spirit".

I told the Yogi that Nivedita passed in First Class in Typewriting Higher and she was helping us in type-setting our journal on our electronic typewriter. I added, she was typesetting yet another journal, MAKE HISTORY. The Yogi wanted to see a copy of the journal and I promised to send him one. He turned to Nivedita and said, "Today Nivedita is composing MAKE HISTORY and tomorrow, she will 'make history'!" He then asked her, "Do you know, Nehru used to write letters to Indira when she was a small girl?"

Nivedita replied, "Yes"

Yogi said, "He wrote to her on History. He told her not only to read history, but make history. So when she became Prime Minister, somebody said, she not only made history, she also made geography". The Yogi burst into laughter and continued, "So, now, Nivedita is going to make history. Isn't it?"

I showed the Yogi a book, "**The Bugbear of Literacy**" by Ananda K. Coomaraswamy, lent to me by Narikkutty Swami. He immediately asked me whether I have heard of another famous work of Ananda Coomaraswamy. I replied, "Yes, Maharaj, '**The Dancing Siva**'." He asked Nivedita, "Have you seen the Dancing Shiva?"

"No, I haven't seen".

"But He can be seen in Chidambaram. They say He is there".

"I haven't seen the real Dancing Shiva", Nivedita said. The Yogi burst into laughter. "I have seen the Dancing Shiva pose in Bharatanatyam", Nivedita added. I told him, she herself has given the Dancing Shiva pose in her *Bharatanatyam Arangetram* (maiden dance performance). "Oh, I see. So you have seen the unreal Dancing Shiva", the Yogi remarked and laughed loudly. Then He asked her, "Have you seen the Begging Shiva?"

“Yes”

“Where, where have you seen him?”

Nivedita pointed her finger towards Him. The Yogi hilariously laughed. “So you say that I am a real Beggar!” He burst into laughter again. “Your father is Ranga 'Raja' and I am a Beggar! Isn't it?” He made all of us laugh.

Dr. Radhakrishnan told Yogi that Narikkutti Swami narrated to us how he used to offer 'Passing Show' (cigarette) to the Yogi to “burn off the karmas of the devotees”. The Yogi laughed from the bottom of His heart.

It was getting late in the evening. The talk then diverted to the topic of coconut shell. He told how somebody broke His coconut shell bowl while washing and how He had to use it carefully afterwards. I then told Him that the one with me was too small to take food. The Yogi went to the adjacent room and searched for a new shell. Because it was dark inside and the electricity supply was cut for some hours, He could not find it. Then He immediately took the one which He has been using for a long time and presented it to me. He told Nivedita, “You must handle it carefully when your father gives it to you for washing. Don't drop it and break it”. After a pause He added, “Your mother is going to scold this beggar. She will ask why this beggar is giving your father a big begging bowl. Will she?”

“No, No,” Nivedita replied.

The Yogi laughed.

The Yogi presented a shawl also to this humble servant. He gave a tin full of edibles to Nivedita and Vivek and asked them to take it home. He presented some fruits to Dr. Radhakrishnan and He blessed all of us and said, “You have to go a long way. It is already late”. He turned to Nivedita and told, “If you go home very late, your mother will get angry and will not give you food, isn't it? Will you go to a hotel then?”

When Nivedita nodded her head in the affirmative, He spent some more time with us. Then we all got up and prostrated to Him. He came up to the gate. We told Him that we would go to the temple first, have *darshan* of Arunachaleswara and Apeetakuchambal and then proceed to the bus stand. He raised His hand and stood there at the door step, blessing us all till we moved down the street. I heard a whispering sound from the bottom of my heart,

“Guru mahimaa, guru mahimaa, Apaara mahimaa, guru mahimaa.”

--Limitless is the greatness of the Divine Master!

On the auspicious Shravan Poornima Day, August 27, 1988, after performing the *Yajur Upakarma* (changing of sacred thread), this humble servant of beggar visited again my Master's abode. This time Vivek and his friend, Satish, had accompanied me. The Yogi was awaiting my arrival as I had already written to Him. He was very happy to know that Vivek got admission in the Bharat Engineering College, Madras. He said, “You know, the seats in the Engineering Colleges are very limited and there are a lot of candidates. This beggar appealed to My Father to give two seats – one for Vivekanandan and another one for Manikandan (a nephew of a close devotee, Sri Jayaraman) – and the Father has accepted this beggar's appeal. Both of you have got seats on merit from Government quota”. He gave lot of advice to Vivek. “Your energy must not be wasted in mugging up lessons. It is for higher purpose. Your father will find out someone to guide you right from the very beginning”. He asked me to make arrangements for regular coaching to Vivek. I told Yogi that Nivedita would be coming in the next morning with a group of girls whom she has recently organized in Madras. He was happy to hear that. I also told him that I had to do the *Gayatri Japa* on the next day. He advised me to do it in the Arunachaleswara temple premises.

The next morning, when I had just come out of my place of stay. I was surprised to see the Master standing outside on the street facing His abode. As soon as He saw me. He said, “You have to do *Gayatri*, isn't it? Come on. I will take you to the temple tank for your bath”. I followed Him into the temple premises. He took me to the Ganga

Teertham. We both sat on the steps of the tank, waiting for Vivek and his friend who had gone to bring clothes. The Yogi narrated an experience when a newly married couple seeking His blessings came to Him and took a photo while He was standing on the very steps in 1974: “They wanted to take a photo of this Beggar when I was standing here holding my fan and coconut shell in the hands. A vendor selling conches happened to come here and they took a Valampuri conch and gave that to me to hold in my hand. So the photo was taken here and from out of that, this beggar's picture in which you find a halo around his head, drawn by an artist, was produced”.



(This picture⁷ is often found in the shrines of my Master's devotees and it is given by Him directly).

I told the Master about the *vrata* that I start usually on the Gayatri Day and continue up to Vijayadasami, for about 55 days. I sought His command as to whether it must be fasting or silence

this time. He pondered over it and said, “You observe fast, you need not observe *mouna vrata* (silence). You can take some liquid diet”. He paused for a minute and asked, “What liquid diet will you take?”

⁷ This photo was snapped by Sri Vijayasekaran, son of Sri Rajamanicka Nadar, on the steps of Sivaganga Theertham, inside Annamalaiar Temple at Tiruvannamalai. Ref. p.192., Amarakavyam by Sri. Parthasarathy.

“Some *Kanji* (gruel), Maharaj”.

“Where will I go for *Kanji* today?”

“No, today I will take milk, Maharaj”

The Yogi consented. Vivek had come by then. The Master commanded: “You take bath, go to Dakshinamoorthy Sannidhi and do your *Gayatri*. This beggar will leave you now. You come to me after finishing your *Japa*”. He took leave of us.

After the *Gayatri Japa*, we reached His abode again. Some devotees were there. The Master ordered for milk. I told Him about a small crack which had occurred in the begging bowl given to me by Him. He immediately showed His own bowl and pointed out a small crack and said, “Whenever I take anything, I tilt it to a side.” When the milk came, I tried the trick, but the crack was at the bottom and, therefore, I did not succeed. The Yogi enjoyed the fun. Then He went inside and brought another coconut shell and gave it to me saying, “This is a little smaller one, but you can manage with this.”

A foreigner came and stood at His doorstep. The Yogi asked him to come in. As soon as he entered, He asked him, “Are you a Persian?” He replied in the affirmative. He gave his name as Farook and said that he was a Professor in the University of Paris. The Yogi asked him, “Do you know Ayatollah Ruhollah Khomeini?”

“Yes”

“Do you know that he is a saint?”

“No Swamiji, but if you say so, I am not going to contradict you”, he said with a smile.

“This beggar thinks that he is a saint.”

“But there are others who call him a devil. So they must be sinners”, said the professor again with a gentle smile.

“No, no. All of them are saints. In this world, this beggar is the only sinner. All others are saints”, the Yogi remarked making all of us burst into laughter. He then added, “You see, Kabir saw only Rama everywhere, in everyone. So also, this beggar sees only saints in everyone.”

All of a sudden His mood changed and He started chanting Ramnam. We joined Him. After sometime, He turned to the professor and asked, “Do you know that both the saints and wicked people are a source of unhappiness?” All of us were perplexed by the question. Then He explained, “When wicked people come to us, they give us unhappiness. When saints leave us, we feel unhappy, isn’t it?” Indeed, a humorous truth!

My Master presented copies of TATTVA DARSANA and GLIMPSES OF A GREAT YOGI to the professor and an advocate devotee. The professor said that he had already seen the books at Madras and was happy to receive them from the Master. Our talks turned to Dr. Sujata Vijayaraghavan’s book on Indian Renaissance. The Yogi said, “She has equated this beggar with great Masters like Sri Ramakrishna, Aurobindo, Ramana and Shankaracharya. What will the Acharyas think when they see this?”

The advocate friend told the Yogi that he had just returned to Tiruvannamalai after seeing Shankaracharya Swami Jayendra Saraswati and added that the latter had enquired about the Yogi. Yogiji asked, “Is it so? Did the Acharya ask about this beggar?” and added, “The Paramacharya also enquired about this beggar to a priest who had gone to see Him.” Again referring to Dr. Sujata’s book, He said, “Well, if she, out of her devotion, thinks that this beggar is equal to them, then she is not wrong. A devotee can think of his or her Master in any form as he or she likes.”

Our attention turned to the coconut shell in my hand. The Master then narrated to us how He got the coconut shell bowl for the first time from a Swami from Ceylon, how He got the fan from Sri Vasudevananda Saraswati Swami who came to Tiruvannamalai, how Swami Gnanananda Giri added one more of it when He went

to Tirukkoilur and how He has been since then having two palm-leaf fans tied together.

A poor old man came there and prostrated to Him. My Master introduced him to me saying that he was a poor astrologer reading palms, sitting in front of the temple. He narrated how, one day, another palmist became jealous of him and started hitting him. My Master said, “This beggar asked the other man why he assaulted him, but he gave some false reason. This poor man was hit for no reason and this beggar was so impotent that he could not do anything”. He added, “However, since that day, this beggar visits this friend almost every day and spends some time with him.”

I remarked, “Maharaj, when the Asuras were creating havoc, even the great Rishis were helpless. Even a Rishi like Viswamitra had to take the help of Rama and Lakshmana to put down the Rakshasas.”

The Yogi laughed. He gave some money and fruits to the poor old friend who profusely thanked the Yogi. The Yogi blessed him and sent him away.

Nivedita reached with her group of friends and some elders who had accompanied them. As soon as He saw Nivedita, He asked them all to come in. I introduced them. He made them all sit in a row. Then they placed before him the fruits and love offerings that they had brought. When Nivedita placed before him a set of dhoti and shawl in ochre colour, sent by her mother, Bharati, as offering to the Yogi, the Yogi smiled and said, “Oh, this is a very dangerous thing. This beggar doesn’t wear these clothes. He wears only white.” He then narrated an incident: “Once a Swami was distributing ochre clothes to sadhus. When he offered this beggar a set, this beggar said that he does not wear ochre clothes. For that the Swami remarked, ‘You are not matured enough to wear it’.” In a jovial spirit the Yogi told Nivedita, “So, go and tell your mother that this beggar is ‘not matured enough’ to wear this and he is, therefore, giving it to a person who can wear it.” So saying, the Yogi took those clothes and thrust them into my hand and told Nivedita: “This beggar is afraid to wear this. Your father is bold enough to wear this.”

The Yogi made all of us sing Ramnam. When I told him that one of the girls, Kumari Parimala, wanted to go to Russia for higher studies, He asked her to come forward. She told Him, “When I go abroad I want to do something for our Indian Culture. I want your guidance.”

“What guidance this beggar can give? He knows nothing. You ask Rangaraja. He is a Professor and he knows well. He is doing a lot for Indian Culture and he will guide you.”

I felt it was my Master’s command to me. The Yogi also told her, **“Read Ramayana and Mahabharata written by Rajaji. You will get an idea about what you can do for our culture. Everything is there.”**

The Yogi went inside and brought a copy of the THEOSOPHIST journal. He showed us a beautiful picture of J. Krishnamoorthy with a small boy. He also asked me to read two articles from it.

Before taking leave of Him, one by one all of us prostrated at the Yogi’s feet and took His blessings. The Yogi thrust one fruit in each hand. When He did so into this sadhu’s hand, He held my hand fast and sank into deep meditation. Then He took back the fruit and handed it over to Nivedita and again caught hold of my hand and once again merged into deep meditation. I was also transported to a different realm. When He opened His eyes, I told Him with overwhelming emotion, “Gurudev, you have given me initiation, you have also given me a begging bowl and today you have given me these ochre clothes too. I want you to give me the strength also to live up to your expectations.” The Yogi tightened His grip on my hand and then blessed me. We sat for many minutes like that. At first I was kneeling and when I found that He was not leaving my hand, I sat down by His side. After some time He opened his eyes and turned to Nivedita and told her, “I am a beggar, do you know that?”

Nivedita smiled and said, “I do not know. You say so.”

“You do not believe that I am a beggar!”

“I believe you. But I do not ‘know’ that you are a beggar.”

“Then what do you think of me?”

“I believe you are a Great Yogi”.

The Yogi burst into laughter. “You believe because your father has written that this beggar is a ‘Great Yogi’. But you don’t believe when this beggar says that he is a poor beggar!”

“I believe you, because you claim that you are a beggar.”

“What do you mean by a Yogi?”

Nivedita quoted from the **Bhagavad Gita** the characteristics of a Yogi. She said, “You are not affected by pleasure and pain, praise and condemnation....”

“But this stone here is also like that. It is not affected by pleasure and pain. Is it also a Yogi?”

“You are not a stone. The stone will break when it is hit with a hammer.”

“Will not my leg break if you hit me with a hammer?”

“No, You are not the body, and therefore you will not be affected even if your leg is broken”.

“How do you know that I am such a Yogi?”

“The other day you told Dr. Radhakrishnan that whosoever thought of you in whatsoever manner, you appeared to them like that. I think of you as a Great Yogi and therefore you appear to me as a Great Yogi.”

The Yogi burst into hilarious laughter hearing her bold and frank reply. After pausing for some minutes, He said, “This beggar died in 1952. Do you know that?” He then looked at me and repeated that

statement. I immediately remarked, "And you killed me in April 1988, Maharaj!"

The Yogi exploded into a loud laughter. "Ramdas was capable of killing this beggar. But this beggar has no strength to kill anybody." The Yogi paused for a minute and added, "This beggar never gives initiation, but your case is an exceptional one."

He blessed the devotees and asked all excepting me, Vivek and Nivedita to go to the temple. He spent a few more minutes with us and entered into intense meditation for some time. He then conferred His blessings on us again. Standing at the doorstep of His abode, He saw us all off. I saw the glow of the Sun on His face and chanted:

"Tat savitur varenyam, bhargo devasya dheemahi, dhiyoyona prachadoyaat!"

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।

-- "We meditate on that excellent light of the Divine Sun; may he illuminate our minds!"



CHAPTER 2.3

THE GREAT BEGGAR

On Saturday, September 24, 1988, Smt. Bharati Rangarajan, Vivek and Nivedita, accompanied by another devotee, Natarajan, left for Tiruvannamalai for Bhagavan's darshan. They returned on the next evening with Bhagavan's blessings. An inspiring account of the visit is given by Nivedita in the first part of her article titled "The Great Beggar" in the issue of TATTVA DARSANA, November 1988-January 1989. The following is the narration:

"Do you know that I am a beggar?", this was the question that Yogi Ramsuratkumar sprang at me when I just entered into His presence and prostrated before Him on September 24, 1988, when I visited Tiruvannamalai with my mother, brother and some friends. I remembered that it was with an argument on this question that I had taken leave of Him in my last visit. So He had picked up from where He had left. But this time I simply smiled and kept quiet.

He asked me whether we had left my father alone at home. I said, "Yes". "Who will give him food?", He asked. I replied jovially that the Yogi will feed him. He laughed. "Last time when he came here, you only asked him to go on fast", I remarked. "Is it?", the Yogi asked and added, "Now he has left solid food and taking only liquid. Next I will ask him to take only gas!" He started laughing.

My mother told Him that Rangaraja was taking milk and water in the coconut shell He had given him. The Yogi asked, "Did you not scold him saying that, 'That beggar in Tiruvannamalai is taking in the shell, why should you take in it when we have ever-silver vessels, silver vessels and gold vessels?'". My mother smiled and replied "No", but her voice was buried in His laughter. He then said, "I am trying to search for a bigger shell for him so that he can take food in it." I told Him that my father was telling us that whatever he took in the coconut shell went to the Yogi and whatever the Yogi took, came to him. The Yogi

burst into laughter again and said, “Yes, his things are mine and my things are his!”

The Yogi turned to two foreign devotees sitting there and asked one of them, “David, don’t you wear your priest’s robe when you are in India?”

“I have come here to learn, Maharaj. Therefore I don’t”, he replied.

The Yogi asked him whether he had visited Anandashram. He replied in the negative. When the Yogi suggested to him to go there, he spoke of his difficulties in getting his visa extended to enable him to stay in India for some more time. The Yogi said that this problem was there for some other devotees too. He gave them the Prasad which we had taken from Madras. He also gave them the copies of TATTVA DARSANA and GLIMPSES OF A GREAT YOGI which we had taken with us.

The Yogi looked at Parimelazhagan, one of the devotees who had come from Madras, and started talking about the saint of the same name. “Parimelazhagar wrote commentary on ‘Tirukkural’, but he happened to be a Brahmin and therefore they say, his commentary is not good. There are some who speak about whatever Brahmins do as not good.”

Some devotees came from Sivakasi. The Yogi asked us whether we knew that there were three Kashis and without waiting for our reply, named them: “Uttarkasi in the Himalayas, Kashi that is Benaras and Sivakasi in the South.” A newly married couple, Suresh and Radika, were introduced to him. He asked Suresh whether he had heard about Sureshwaracharya, a disciple of Adi Shankaracharya. Suresh confessed that he did not know.

An old couple came in. The Yogi went inside the house with them and after sometime came out and told us that He had some work and He would leave us for the time being. I asked Him whether we could come the next day. He jovially replied, “No,

you should not come tomorrow”. Then He added, “You can come after 10 o’ clock tomorrow.” We took leave of Him.

The next day, when we met Him again, He started conversation with me by asking the same old question, “Do you know that I am a beggar?” I was a little courageous to reply, “I do not know, you say so.”

“Do you think that I am lying?”

“I believe your words, but I don’t understand how you are a beggar. That’s all.”

“I don’t do any work and I live by begging. I live on the earnings of others who work hard. Do you understand now?”

“But the Brahmins are supposed to live on alms. They have to depend on the society for their food. You are a Brahmin. How can you say that you are a beggar?”

“No, I am not a Brahmin, I am a Chandala. When you go back, you ask Rangaraja. He will explain to you.”

The Yogi asked me about the satsang group that we had recently started. He asked under what banner it was held. I said, “Under the auspices of Sister Nivedita Academy.”

“That’s good. There is no use in multiplying organizations,” He said.

I told Him, we want to make the Academy big. The Yogi replied, “Yes, we must make it a big Academy. It must be Niveditas’ Academy. You must all work like Nivedita. Do you know how she worked for our country? I will pray to My Father to give Nivedita the strength and wisdom to do all that work. Rangaraja has started it and it will become a great Academy!”

A thrill passed in my heart. The Master was speaking in all seriousness and His words never fail! The Master told the

devotees around him about TATTVA DARSANA and father's book on Him. He added, "Rangaraja is doing a lot of work for this beggar."

After some time, the Yogi turned to me and said, "So now Nivedita believes that I am a beggar because I say so. But she doesn't understand what I mean." He smiled and continued, "One has told me, '*Yaatum tarum peru yaachakaa potri*' (Hail the Great Beggar who gives everything!). Meenakshisundaram has written like that. He calls me '*Peru Yaachakaa*' (Great Beggar). So I am not ordinary beggar." He laughed aloud.

He went inside and brought a book, titled *Ramji Mantram*, written by the renowned Tamil scholar, T.P. Meenakshisundaram, and made me read it. The Yogi said, "See, Meenakshisundaram has given this beggar a certificate. He wrote this when he had only two years' contact with me. He had written a lot about this beggar." I continued to read it aloud. When I came to the line, "*Samaadhippithane shanmuga potri*" (Hail Shanmuga, who revels in Samadhi!), the Yogi burst into laughter and said, "See, he calls me Shanmuga. I am Lord Muruga! And then he tells something connecting this beggar to the Vedas. Read it out." I read that line, "*Rig mudal veda roopane potri*" (Hail the one who is in the form of the Vedas beginning with Rig). The Yogi said, "Yes, that is the line. He says I am Rig, Yajur, Sama and Atharvana Vedas." He was laughing within Himself for some time and then said, "Lot of people have written like this. Ki. Va. Ja. (the late Ki. Va. Jagannathan, another renowned Tamil scholar) has also written like that." The Yogi then started chanting Ramnam and we all joined Him.

A dog came to the door step. The Yogi asked Vivek to open the door. When it came in, He asked a devotee to give it a chapatti. The food was placed before it in a coconut shell. He said, "Usually I give it something when I take food. Today this beggar was hungry and so I ate without giving it. Since it has come now, we can give something to it." With eyes full of compassion, He was looking at the dog taking food.

Two ladies came with a child to take His blessings. He introduced them: “They are in the first floor of the adjacent house.” Then He added, “When they came to the new house, they came to me to take my blessings. They told me that they had come to my lotus feet. But I told them that I am at their lotus feet. You know, they are in the first floor and I am in the ground floor.” He laughed incessantly.

The topic changed to Olympics. The Yogi said, “Tomorrow Great India is playing against Britain. We must get at least a bronze, if not a silver or gold. This beggar prays to My Father.” He turned to me and said, “You know this beggar puts too many applications to My Father and, therefore, He rejects some of them. You ask Rangaraja to pray. If Rangaraja asks, My Father will not reject.” He started laughing hilariously. Then He added, “We must win by ten goals.” He then turned to me and said, “If we don’t win, Nivedita will tell everybody that this Beggar said that India must win by ten goals, but we lost”. He laughed again and added, “Even if we don’t get any medal, we can console ourselves that we are on the side of the majority. You know, about 160 countries are playing and only a few will get the medals.” Parimelazhagan counted and said it was 31 according to that day’s newspaper. The Yogi said, “See, 120 countries don’t get any medals. So there is nothing to worry even if we lose. We will be on the side of the majority.” We had a hearty laughter.

Someone came to the door step and the Yogi asked him to go. I recognized him—a beggar who very often comes to Him, sometimes twice or thrice a day for alms. The Yogi asked him to go, but he didn’t move. Then he asked Vivek to request him to go. When Vivek told, the man left. The Yogi laughed and said, “See when this beggar asked him to go, he didn’t go. But when Vivek told, he has gone.” Then the Yogi narrated an anecdote. “Once some Yogi wanted to test the capacity of Jnanadev and he came riding a tiger. Jnanadev was then sitting on a wall. He asked the wall to move to give way to the Yogi. The wall moved.” The Yogi then added with a smile, “So, when Jnanadev ordered, the wall moved, but when this beggar orders, even a ball doesn’t

move.” He roared in laughter and said, “Otherwise, we will at least get a bronze (in Olympics)!”

I told the Yogi that Prof. Dr. C.V. Radhakrishnan was seriously ill. He asked me what the disease was. I replied that according to doctors, $\frac{2}{3}$ of his lungs is gone. The Yogi meditated for some time and said, “Dr. Radhakrishnan will get back the $\frac{2}{3}$ of his lungs. He will have $\frac{3}{3}$ of his lungs. He will be completely alright. I pray to My Father to give $\frac{3}{3}$ of lungs to Dr. Radhakrishnan.” He gave an apple to be handed over to Dr. Radhakrishnan.

I introduced Sri Natarajan and Sri Subramaniam from Madras and told Him that they were helping father in the work of Sister Nivedita Academy. He smiled and said, “Rangaraja has many people to help him, but this beggar has none.”

The Yogi looked at me and said, “This beggar has been talking to Nivedita all the time. What will others think? They will say, ‘This beggar speaks about *samarasa* (equality) and he was talking only to Nivedita, ignoring us.’ Vivek will go and tell Rangaraja that all the time the Yogi talked to Nivedita only and He made him sit near the door. Will you then support me?”

I smiled and said, “Yes”.



He then asked, “In which class are you now?”

“I am in 12th standard.”

“There are only a few months for your final examinations, isn’t it?” He

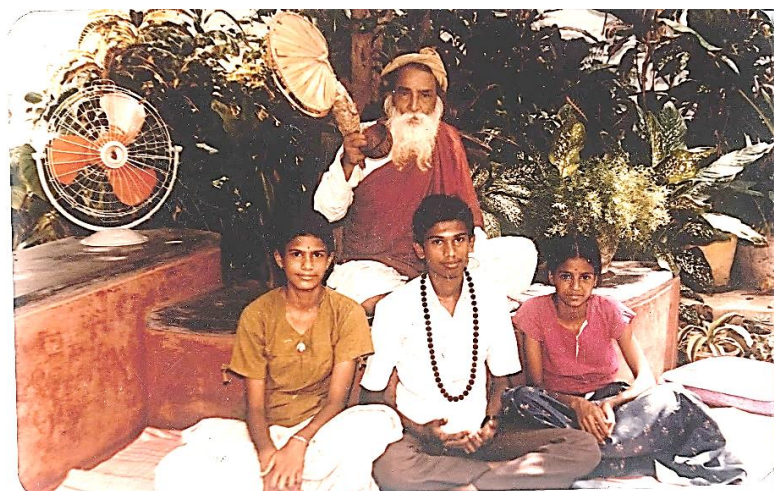
started counting the months and said, “Yes, only four or five

months. Are you able to study in the midst of your satsang work?"

"Yes", I replied and added, "You are there to help me". He raised His hand and blessed me.

The Yogi wanted to leave us. Sri Subramaniam prayed to Him to be always with us. The Yogi replied, **"This beggar is always with the devotees who have complete Faith. Only Faith is important. If Faith is there, this beggar is always there. He is easily accessible."** He came up to the door and raising up his blessing hand, declared emphatically: "This beggar is not limited to this body. If you pray with Faith, He can be found anywhere and everywhere!"

On October 1, 1988, Nivedita's friend, Parimala organized a meeting of her enthusiastic young girl friends and this sadhu addressed them on the mission of Bhagavan. The very next day, Vivek and his friend, Suresh, who took the initiative in setting up "Yogi Ramsuratkumar Youth Association", went with two other devotees to Tiruvannamalai to have darshan of Bhagavan again. They returned with Bhagavan's blessings and Prasad late in the night.



CHAPTER 2.4

THE MASTER OF ALMS

On October 8, 1988, Vivek left in the early morning to Tiruvannamalai, with Daswani and Ranade. Vivek has presented in TATTVA DARSANA (Nov. 88- Jan. 99), under the title **The Master of Alms**, a detailed account of the visit to the abode of Bhagavan:

My father, Prof. Rangarajan, wanted me to accompany Sri Prem Daswani, a renowned writer and journalist from Bombay, and a friend, Sri D.R. Ranade, to Tiruvannamalai to meet Yogi Ramsuratkumar. We left Madras on 9-10-1988 and reached Yogi's abode by 12.25 PM. Yogi asked me to come in. I told Him that two others had come with me. They too were asked to come in.

Yogi asked who the journalist from Bombay was. I introduced Sri Daswani. In the course of conversation, the Yogi asked him about Sindhis and Sadhu T.L. Vaswani. They also talked about Swami Nityananda and Swami Muktananda and a book called **Chidakasa Gita**.

Three devotees came in a car. They joined us. Sri Daswani read out a review of GLIMPSES OF A GREAT YOGI in the magazine, **Make History**. The Yogi remarked, "It is all praise for this beggar. This beggar would like to hear it once more." Then Sri Daswani read it again and also read the review that had come in **Indian Express**.

Since the reviews spoke of the "Beggar" the discussion turned to begging. The Yogi said, "Begging has never been a crime in our country and beggars are not criminals. He said, "Swami Vivekananda says, if one lakh soldiers are fighting for the nation and 99,999 fall and only one survives and unfurls the flag of the nation, it is a victory for the nation. In the same way, if by feeding one lakh beggars one Vivekananda is helped to emerge that is a great achievement. Swami Vivekananda,

during his wanderings throughout the length and breadth of the country between 1886 and 1893 used to beg for food.”

The Yogi further said, “I was also wandering like a beggar from 1947 to 59. Once I had to leave a town since I was told that beggars were arrested there. In Gujarat it was different. Once this beggar was caught along with a few beggars. But the ‘beggars’ escaped by paying ‘something’. Only this beggar and some Sadhus were detained for 5 to 6 hours. And at that time a police officer came in and asked, ‘Oh! How were you caught?’ and released me. Once I was travelling in a train, in Gujarat, of course ticketless, and was sitting in the seat of the TTE. When the TTE came in this beggar left the seat for him. But the TTE said, ‘No, Swamiji. You can sit’. These happened in the land of Mahatma Gandhi”.

Sri Daswani asked, “Should we encourage begging at our own risk? Can we allow a strange beggar to stay one night in our house?”

In reply, the Yogi referred to the Ramayana and said, “When a Sannyasi came at the doorstep asking for alms, Sita, at the risk of her own safety, crossed the line drawn by Lakshmana. In India we have been taking risks.”

Sri Ranade remarked, according to shastras, alms should be given to those who deserve – *Satpaatre Daana*. Then the Yogi asked, “When a beggar is standing at the door can you analyze whether he deserves or not?”

The Yogi further said, “This law against begging will go today or tomorrow. Someone who comes to power will see that this law is thrashed. I know this law will go. In England and America, beggars are really criminals. Even here, there may be criminals among beggars. For that you can’t dub the entire begging community as criminals. Criminals are there in all sections of the society – in the police force, etc. For that you can’t call one entire section as criminals”.

Sri Ranade reminded him about begging in the Upanayanam ceremony—“*Bhavati Bikshaam Dehi*”. The Yogi said, “Yes, after the Upanayanam, a boy goes to a few houses for alms. The Guru of the great Chatrapati Shivaji, Samarth Ramdas was a beggar. Once when he was begging, Shivaji wrote in a slip and offered his entire kingdom to him. In ancient days, Kings or Emperors used to take the advice of the beggars only.”

Sri Daswani asked whether the community should support the beggar or whether the Government. The Yogi retold the story from Ramayana, “When Sri Rama’s coronation was to take place, Dasaratha gave everything to beggars. The ‘beggars’ after receiving the ‘alms’ had never to beg again. The gifts he gave were so much. Hence when there is a great rejoicing or victory the Government supports beggars. In general only the community supports.” It was suggested to the Yogi that poverty can be removed by giving food and shelter to beggars. Yogi said, “That will not be enough. We want freedom.”

It was suggested that India should become a prosperous country. The Yogi said “India will become more prosperous than any other country in the world. But beggars will not cease to exist. India is what it is only because of beggars. If there are no beggars, India would not be India at all. **We beggars can never live in this holy land if we are not given freedom.** Sometime they catch beggars and take them to beggar homes and give them training in some skill for 2 or 3 months. But how can you distinguish between a beggar and a saint? Beggars should be left free to act according to their own will”.

Sri Daswani said that in the city of Auroville founded in the name of Sri Aurobindo by the Mother, everyone has to work. The Yogi said, “We beggars also work, though we don’t do physical work. Our work is different.”

The discussions then turned to the Aurobindo Ashram. The Yogi said, some of the freedom fighters who were friends of Sri Aurobindo came with their families and Sri Aurobindo allowed them to stay in the Ashram. But the Ashramites are not

allowed to marry. If they want to marry, they have to leave the Ashram.

Sri Daswani pointed out that it seemed that in the Auroville the institution of marriage was not recognized. The Yogi replied that He was not aware of things about Auroville.

After spending about three hours with the “beggar”, when we took leave of him, the Great Beggar filled my hand bag with fruits, dry grapes and sugarcandy to be distributed to all devotees in Madras, especially to the children belonging to the Satsang group of my sister, Kumari Nivedita, one of whom, Kumari Sudha, had sent a letter to the Yogi through us, seeking His benign blessings for the Nivedita Jayanti Celebrations on October 28.

The Master Beggar proved Himself to be a Master of Alms – One who can confer anything and everything sought from Him.

When arrangements were being made to celebrate the Jayanti of Sister Nivedita under the auspices of Sister Nivedita Academy, Chi. Vivek and another devotee, Subramaniam, went to Tiruvannamalai on October 24, 1988, to seek Bhagavan’s blessings personally for the success of the function. The following thrilling account of this visit is also included in the article of Chi. Vivek in TATTVA DARSANA, mentioned above:

On Monday, 24th October, 1988, I found another opportunity to meet the Yogi when a devotee, Sri Subramaniam, on his way to Tiruvannamalai, came to meet my father. I at once joined him. We reached the Yogi’s abode at 6.50 PM that day. When I knocked at His door, the Yogi came, opened it and asked us to come in. We prostrated before Him and handed over a letter from my father and offering from Kumari Malini, a devotee whose birthday it happened to be. The Yogi gave His torch to me and in the light of the torch, He wanted me to read the letter of my father. My father had sought the Yogi’s blessings for Sister Nivedita Jayanti celebrations under the auspices of the Academy, organized by Kumaris Parimala, Nivedita and others

in their group and to be presided over by Dr. C.V. Radhakrishnan. He had also mentioned about Dr. C.V.R.'s recovery and about Malini's birthday and sought the Yogi's blessings to them. After I read out my father's letter, He wanted me to read the invitation also. Then the Yogi blessed saying, "The success of the Nivedita Jayanti celebrations will be an unparalleled one." He blessed Dr. C.V.R. He also blessed Kumari Malini saying, "Happy birthday to Malini! May she live long!" The Yogi took one banana out of the offering of Sri Subramaniam and gave one to us asking us to take it while doing "*Giripradakshina*" (Circumambulation of Arunachala Hills). He asked us to leave early so that we could join the group doing the *pradakshina*. We took leave of Him saying that we will meet Him again the next day.

The next day, at about a quarter to twelve, Sri Subramaniam and I reached the abode of the Yogi. Sri Parimelazhagan, who had another pet name, John, had also joined us. One Sri Dave and two other devotees were already there and they took leave as soon as we entered. We prostrated before him and sat in front of him. The Yogi told that the person who was sitting there till then had seen the GLIMPSES OF A GREAT YOGI in Mangalore. He remarked, "The book is very attractive. People are interested to know who this great Yogi is. But, when they come and see here, they see no symptoms of a Yogi, they see only a beggar here!" The Yogi started laughing. He continued, "Many foreigners get disappointed because this beggar does not know anything about Yoga Asanas and Pranayama. They say, 'You are called a Yogi, but you don't know *pranayama* and *asanas*'".

The Yogi asked me, "What are the eight limbs of *Ashtanga Yoga*?" I mentioned seven, leaving out *asana*. He pointed out my mistake and I repeated the names of all the eight limbs. He smiled and said, "Even if this beggar doesn't know Yoga, he knows the names of the eight limbs of *Ashtanga Yoga*."

The Yogi then went inside and brought a bunch of envelopes. He asked me to read the name of the sender. In the first

envelope, there was no name, but I guessed the name from the address and said “Lee Lozowick”. Then He gave four more envelopes and asked me to read the addresses on them. All of them contained letters in verses from Lee Lozowick to the Yogi. He called Mother Santha, one of the two other devotees who were with us, and asked her to read the poems. After she finished reading, the Yogi jovially said that He had given them to read because they were all in His praise and otherwise He would have torn them and thrown aside. He continued, “This beggar likes praising and that is why he has asked you to read them.” I remembered one of the thousand names of the Lord – *Stuti Priyah* – “Lover of Praise”.

The Yogi narrated an incident. Once Lee had come for the darshan of the Yogi. The Yogi told him, “Already we have met. Why do you come again?” and asked him to go away. But Lee did not go. At that time some construction work was going on there. It was eleven or twelve noon. Lee still waited outside in the hot sun. Later a woman and three children came and the Yogi allowed them inside since He had not met them earlier. He enquired about them and He was surprised to know that their father was waiting outside. He came out and saw Lee and then asked him to come in.

After narrating this incident, the Yogi added, “See how he writes. He always calls this beggar his Father. But see how this beggar has treated him?”

Now and then the Yogi turned to the two women devotees from Madras, Shanta and Mythili, and asked them, “Why are you spending so much money for this beggar. See this beggar is wasting your money in smoking.” He asked them if they had come across GLIMPSES OF A GREAT YOGI. They replied that they purchased a copy of the book during the seminar in Pondicherry. The Yogi innocently asked them, “In which seminar did you purchase the book?” They said, “Swamiji’s seminar”. Even then it seemed that the Yogi could not make out. They explained that they purchased it in the Seminar on the Message and Mission of Yogi Ramsuratkumar held at

Pondicherry in May, 1988. “Oh, you purchased it in the May seminar”.

The Yogi asked the mother Santha whether she had experimented with His name. He said, “Don’t tell a lie. You have to tell me the truth.” The mother narrated some incidents. Later the Yogi himself told one incident which took place in Maharashtra. A couple climbed a peak. It was late in the evening. It had become dark and they could not find the way. They got themselves lost. “Then they remembered this beggar’s name and someone came and guided them. That person took them and left them at the right place,” the Yogi said and concluded, “Only the Father does everything. This beggar doesn’t know anything. **Whenever one is in trouble, if this beggar’s name, YOGI RAMSURATKUMAR, is called even once, Father will rush help.**”

The Yogi asked the mother, Santha and Mythili to tell some stories from Kalidasa’s kavyas.

Before we took leave of Him, the most soul-stirring climax of the events in the visit took place. The Yogi was deeply concerned about the Nivedita Jayanti Celebrations. He turned around and found some thirty rupees scattered there. He collected them and gave it to me. He again searched and found another thirty rupees. Still He was not satisfied. He found two coins too – a rupee and a half rupee. Altogether rupees sixty one and paise fifty. He asked me to take the money and give it to my father. “This is this beggar’s contribution for the grand success of Nivedita Jayanti. Ask your father to spend this amount for any of the expenses connected with the celebrations.” He did not stop with that. He gave special instructions to the two mothers – Santa Saraswati and Mythili who were also from Madras – whom we had met at His abode to attend the Nivedita Jayanti celebrations and send a full report to Him.

Vivek returned from Tiruvannamalai on the next day with the profuse blessings and generous love offering of the Master and His

Prasad for distribution in the Nivedita Jayanti function. He had also sent a set of letters in epistle form sent to Him by Lee Lozowick from USA.

When the afternoon programme of Nivedita Jayanti was taking place at Chennai, Mother Vasanti of Vaishnavi Shrine, Tirumullaivayal, was sitting in the presence of Bhagavan Yogi Ramsuratkumar at Tiruvannamalai. Bhagavan was deeply immersed in thought and asked her what the time was. When she replied, “It’s 3.00 PM”, Bhagavan remarked, “So people must be getting ready now to participate in the Nivedita Jayanti”. All His thoughts were on the function. Exactly at 6.00 PM Bhagavan told her, “Now it is 6.00 PM. Rangarajan must be addressing the programme”. Bhagavan was indeed watching the whole programme through His mystic vision. Mother Vasanti gave a detailed account of the evening meeting with the Master to Smt. Bharati Rangarajan when she went to Tirumullaivayal two days later, on Sunday, October 30, 1988.



Bhagavan blesses Sadhu’s begging bowl

CHAPTER 2.5

GREATNESS OF GURU INFINITE

On the 1st of November 1988, this sadhu and devotees of my Master started our preparations for the 70th Jayanti Celebrations of Yogi Ramsuratkumar on December 1. On November 4, Nivedita and a devotee, Parimelazhagan accompanied this sadhu to the abode of our Master. An account of the visit was recorded by Nivedita and published in the special issue of TATTVA DARSANA released on Yogiji's 70th Jayanti Celebrations:

I visited the Master's abode again with my father and our friend, Parimelazhagan, on November 4, 1988. We did not find the Yogi there. We went into the temple in search of Him. There we found Him, sitting in a remote corner, by the side of the big temple wall, all alone, immersed in deep thought. As soon as He saw us from a distance, He got up and walked towards us. We prostrated to Him when He came near. He started the conversations:

“Dwaraknath Reddy is undergoing an open heart surgery today. You know, it is a major operation. This beggar wanted to pray for Him. Therefore I came away in the morning itself to sit here alone. Come on, we will go home.”

We walked towards His house. On the way, there was some quarrel in front of a shop. He went and stood right in front of the quarreling people, staring at them, with the fan in His hand raised aloft as a scepter of a King. The crowd immediately dissolved leaving a lone person still shouting. The Yogi approached him and looked at him. He too became pacified. Then the Master moved forward from the place, holding my father's hand in His and we followed them.

Reaching home, we all set on the verandah, the durbar of the king of the beggars, with the king sitting on the throne, i.e., the doorstep, and all of us down below on the floor. He then started talking: “This beggar is not in a mood to talk about anything. Dwaraknath Reddy has been very kind to this

beggar and he has been taking a lot of care of this beggar. He had a heart attack some years back, but this beggar did not know about that. Recently he went for a medical checkup and the doctors have advised the operation. This beggar prayed to My Father to make him well without operation. But, sometimes, My Father doesn't accept this beggar's appeals. So this beggar has prayed to My Father to see that the operation is successful. My Father will accept this prayer."

My father told the Yogi that Dr. Cherian, who was performing the operation, was internationally renowned and the Vijaya Hospital where it was being done was well-equipped. The Yogi then turned to me and said, "Even though this beggar can't do anything for Dwaraknath Reddy, this beggar doesn't want to do anything else. Somebody said that a **mrityunjaya homa** was being held in the temple for Dwaraknath's health. This beggar, therefore, went there." After a pause, He continued, "You see, Nivedita, this beggar is very selfish. You have come all the way from Madras to talk to this beggar, but this beggar is talking only about an operation in a far off place." He burst into laughter and then turned to my father and asked him, "Is this the first time that this beggar is not giving you full attention? Please excuse me."

The Yogi, however, asked us about my mother and Vivek and offered us milk and tea several times during the day. He was impatiently waiting for a telegram which He was expecting from Dwaraknath Reddy. He gave my father a letter written by Reddy and asked him to read it for Him again and again. He did not open the letters that had come for Him that day, but took out a book post packet, a book titled J. KRISHNAMURTI by Pupul Jayakar. After glancing through it, He handed over it to father and asked him, "Would you like to read this?" Father replied, "Yes, I would".

"Take it with you. You take your own time, but read the whole book. Nivedita can also read it if she likes."

Some carts loaded with mud pots passed in front of the house. He said, "People in India still use mud pots" and then turned to me and asked, "Do you use mud pots in your house, Nivedita, or do you use ever-silver, silver, gold or diamond-studded vessels?"

I smiled and replied, "We use mud pots to store water."

"But it will be very cool in winter"

"We have copper and ever-silver vessels too".

My father told Him that the Nivedita Jayanti Celebrations were a grand success. He said, "Yes, I have received a six page report about it from Mythili. She has given the summary of the speeches given there. She is very much impressed. Santha was also expected to write. She might be busy and take her own time."

My father told Him that he had written a letter to Mrs. Sonia Gandhi about Nivedita, who came to India and dedicated her all for this motherland, and about our Academy and TATTVA DARSANA and that the letter was acknowledged. The Yogi said, "Annie Besant also came from Ireland and served India."

The Yogi sent Parimelazhagan twice to the telegraph office to find out whether any telegram had reached. It had not come. He said, "This beggar was not in a mood to read today's paper. I read only one news. There is some trouble in Maldives. They had asked help from India as well as Pakistan, U.S. and U.K."

The Yogi asked my father about his proposed visit to Trinidad. My father replied that he had yet to receive his missionary permit from there. He also told about some anti-Hindu feelings in Guyana. The Yogi remarked, "Yes, I saw in the papers". Referring to the problem in Maldives, He said, "The Britishers have done a lot of damage to our country."

They have separated Malaysia, Maldives, Burma, Ceylon, Singapore, Pakistan, etc., which belong to India.”

I placed before Him a packet of sweets sent by my friend, Malini, and some rupees from my uncle and told him that it was my cousin’s birthday and I want him to bless the child. He asked the boy’s name and details and accepted the offerings with the words: “Happy birthday to Srinivasa, long live Srinivasa.” He enquired Parimelazhagan about his business and asked jovially, “Will you take me in as your partner?”

“You are the sole Proprietor, Maharaj”, he replied and the Yogi burst into laughter.

Every now and then He was asking us the time. He sent Parimelazhagan again to the telegraph office. This time he brought the telegram. The Yogi’s joy knew no bounds. He asked me to read it. I read: “Operation successful, Appa recovering, Sandhya”. The Yogi raised His hands towards the sky and said, “Oh, thank you My Father, thank you very much!” He asked me how much the telegram would cost. I counted the words and said it must be around ten rupees. While counting the words, I noticed a gap between ‘Success’ and ‘ful’ and I told Him that they might have counted them as two separate words. The Yogi roared in laughter and said, “Nivedita says, the operation is ‘Success Full’, that is ‘Full Success’. He referred to the word ‘Appa’ and said, in Telugu, they only used ‘Naina’ and asked my father whether he knew that Vasishtha Ganapati Muni was called Naina. My father replied in the affirmative. The Yogi asked whether we have published any article on him in TATTVA DARSANA. Father replied that there was one on his disciple, Kapali Shastriar, but not an exclusive article on Naina. The Yogi ordered that we must give one on him.

My father then told Him that he had come to discuss some important matters with Him. He told the Yogi, “We intend to celebrate the Yogi Ramsuratkumar Jayanti under the auspices

of our Academy”. “Is it so? Then the function will be a grand success. ‘Success Full’”. He looked at me and again burst into laughter. He added, “Some are celebrating it in their houses in Madurai and Tuticorin and some others in public functions in Nagercoil, Sivakasi and Kumarakoil.” He then searched for something around Him and took out some money from a corner of the doorstep. “This time this beggar will give you some coins.” He took out some money from His pocket also and gave Rs. 9 in one rupee and fifty paise coins and Rs. 12 in two rupees notes. He asked father to spend them for the function. I told Him that I wanted to sing a song on Bharat Mata in the programme and He asked me to sing it. I did so. I also told Him that we had given YOGI RAMSURATKUMAR AWARDS to all students who won prizes in various competitions in connection with Nivedita Jayanti. The Yogi said, “My Father blesses all those who write or sing on this beggar!”

After spending more than five and a half hours with us, He left us. We took leave of Him telling that we would call on Him the next morning.

The next morning when we went to His abode, the first question that He asked us was whether we got the news of Ki. Va. Ja.’s death. My father told him that he got it from Kunju Swami in Ramanashram. He then asked us to read the news in the paper. “He used to come here and spend long hours, singing songs on this beggar and some devotees used to record them. He used to do regular *sandhyavandana*,” the Yogi said and showed us the last letter written by Ki. Va. Jagannathan to Him a few days ago.

While we were engaged in conversation, the Yogi suddenly turned to my father and told him, “I want to talk to you something personal. You please come in with me.”

My father and the Yogi went inside. After sometime, when they came out, the Yogi told me, “You must be wondering

what this beggar must have talked to your father. That is a secret. I won't tell you." He laughed aloud.

Then He asked the devotee sitting by our side whether he know Ki. Va. Ja. The devotee replied, "No".

"He has come here and has even given some lectures in the temple. Well, you must have been busy with your work. Where is the time for you for hearing lectures in the temple. You can, however, know about him now. Can you read English?" The devotee again said, "No". The Yogi immediately gave him some money and asked him, "Go and get a Tamil paper". When he brought the Tamil paper, He made him and all others read the news again and again.

The Yogi asked my father, "Do you have the book **Chidakasa Gita** with you?" My father said, "Yes" and he took out the book from his shoulder bag. He made all of us read the first para. He made us read it at least ten times. Then He asked my father to read the Introduction by Swami Chinmayananda and the Foreword by Sri Prakasa. The Yogi asked me to read the Preface. Then He asked me to open any page from the book and asked my father to read any quotation from the page. He made us read the quotation four times. It was as follows:

*He who deliberates upon the Truth is Sannyasi, Yogi. Even if he be a cobbler, pariah, he is so only in outer action. There is no distinction in the inner action. Pariahhood is not after death. He who has pride and jealousy, who debates and argues, who criticizes others, he is the pariah. To cobble does not mean to stitch cloth. It really means to stitch by placing the **chitta** in the **Buddhi**.*

The Yogi started singing "Sri Ram Jai Ram Jai Jai Ram" and we joined Him. Later He turned to me and said, "This beggar asks you all to think of God and he always thinks of cigarettes only." He then asked me to take out a cigarette for Him from a packet. I took one and gave it to Him. Placing it in between His lips, He asked me to light it. While lighting it, I took the

flame a little closer and He drew His head back to protect His beard. After sometime, He made me light another one. Again, when the third time He asked me to light another cigarette and I took the flame near, He caught hold of my hand and dipped the tip of the cigarette in His mouth into the flame, saying, "I am afraid of you. You bring it too close."

The Yogi started singing a song on Mother Bharat. I took out an outline map of India which I had taken for Him and on which it was inscribed: "I love my India. India first; Religion next; Myself last". I gave it to Him. Reading it He smiled and told, "This beggar thinks only of himself first. He is selfish. This is true only of great patriots like Vivekananda, Sri Aurobindo and others." He then burst into laughter and added, "This may also be true of your father. Rangaraja thinks of the country first. He does not think of his family. He doesn't save anything for the family".

There was a devotee called Patanjali in our midst. The Yogi asked him whether he knew that Patanjali wrote the **Yoga Sutra** on the *Ashtaanga Yoga*. The devotee replied he had not read it. "Why should you read it? You have written it", the Yogi remarked jocularly. He then turned to me and said, "See Nivedita, your father has written that I am a Great Yogi. People come here after reading it. But this beggar doesn't know *Yama, Niyama, Asana*, etc."

I told Him, "You are doing Japa Yoga".

"That is *yajna*. '*Yajnaanaam japa yajnosmi*', says Krishna. Well, you have somehow or other found out a way to call this beggar a Yogi" He cajoled me. After sometime He told me, "Your father has brought up Vivekananda and you very well. He had shaped you properly. He has not neglected you like Viswamitra who left Shankuntala."

I immediately remarked, "Father also belongs to the Kaushika Gotra, the clan of Viswamitra."

The Yogi started laughing, His whole body shaking, and said, “See, I am telling that your father has not left you, but you say that he belongs to the family of Viswamitra.”

I immediately retorted, “He has also left us. He has left us under your care.”

The Yogi laughed again incessantly and told my father, “See, what Nivedita is telling!”

My father told Yogi about the special issue of TATTVA DARSANA that was to be brought out on the occasion of Yogi Ramsuratkumar Jayanti and showed Him a special editorial written for it. The Yogi asked him to read it out. When my father finished reading, He blessed my father.

My father also told Him that he was giving a talk in the All India Radio, Madras-A, on November 18, at 8.45 PM, on the topic, “National Ideals in Indian Cultural Heritage” highlighting the ideals of spiritual nationalism propounded by saints and sages from the Vedic period to that of Vivekananda, Nivedita, Aurobindo and Yogi Ramsuratkumar.

The Yogi looked at me and said, “See, your father is equating this beggar with all those great men. Do I deserve this?”

I replied that I would not argue with him. “Alright, then you sit and chant Ramnam”, He commanded. Later He turned to me and said, “Your father will get some money for the radio talk. You take it for the function on December 1”.

We showed Him the photographs of Nivedita Jayanti Celebrations and that of the library of the YOGI RAMSURATKUMAR INDOLOGICAL RESEARCH CENTRE of our Academy, the proposal of setting up which was announced in the Jayanti celebrations. The Yogi asked my father to repeat the name two or three times and told me, “See, your father is setting up a big centre in this beggar’s

name and this beggar is not doing anything for him”. I replied, “It is you who are doing everything for him”. He then asked my father to put the book on J.K. in the library. My father asked Him to sign it. “I will simple write Aum”, He said, and drew a big “Aum” symbol on the front page of the book. He blessed my father and gave it to him. He also took a small container containing *kumkum* from my father and gave us Prasad after Himself applying a tilak on His forehead. He also gave us some sugarcandy for distribution in the function on December 1. He also gave us some dried gooseberry.

The Yogi enquired about my studies and asked me whether I would like to go to J.K.’s school where there was no examination. He said, according to J.K., examination was a torture. I told Him that Swami Sivananda has also said, “Examination is a great botheration to India Nation whose main occupation is cultivation.” The Yogi burst into laughter and asked me to repeat it. Then He said that I can’t go to J.K.’s school because I was already in the 12th standard.

The Yogi was holding the hands of my father and singing Ramnam for a long time. He suddenly turned to me and said, “**Arjuna was very dear to Krishna**”. He further said, “**Ramakrishna took complete care of his disciples in his last days**. He never thought of anything else. But this beggar is not taking care of his disciple”. I replied, “But you do everything for my father.”

“This beggar is very selfish. He wants name. Your father is doing propaganda for this beggar. Isn’t so?”

“Your name has a great power”.

“What power the name has?”

“You see, when we call a man a ‘dog’, he gets angry. So even the name ‘dog’ has some power. So the names ‘god’, ‘Yogi’, etc., must have tremendous power.”

“So, if you call a man ‘Yogi Ramsuratkumar’ he will be tremendously angry, isn’t it?” He laughed hilariously.

“No, I meant the force”, I clarified.

He then proclaimed: **“Yes, the name ‘Yogi Ramsuratkumar’ has a force. If anybody says it, my Father will rush to his or her help!”**

***AUM NAMO BHAGAVATE YOGI
RAMSURATKUMARAYA!***

This visit on November 4, 1988, was memorable in that Bhagavan not only blessed our project to set up **Yogi Ramsuratkumar Indological Research Centre** but also presented with His signature, the book **“J. KRISHNAMURTI—A Biography”** by Pupul Jayakar, which He had received as a gift from Sri Padamsee of Eagle Flasks. The book is preserved in our library reminding us all the time Bhagavan’s grace and blessings to our humble work. Before we took leave of Bhagavan, He went through the photograph album brought by Nivedita and blessed her. He also donated another ten rupees—altogether rupees thirty one—for the Yogi Jayanti Celebrations.

Vivek made yet another visit to Bhagavan’s abode on November 13, 1988, to apprise Bhagavan about our preparations for Yogi Jayanti. His account of this visit along with that of the earlier one already narrated in the last chapter, is also published under the title, “The Master of Alms”, in the special issue released on the occasion of Bhagavan’s Jayanti. The narration of the November 13th visit is as follows:

“Yet another opportunity to meet the Yogi arose when Sri E.R. Narayanan and I made a visit to Tiruvannamalai on the eve of Nehru Jayanti on November 14, 1988. We could not meet the Yogi in His abode and so we went out in search of Him. We found Him sitting in the verandah of a shop in the market, facing Mahatma Gandhi’s statue. He said that He was sitting there since morning, waiting for someone to come there and garland the statue. We prostrated before Him and

He made us sit by His side. The Yogi said, “Mahatma Gandhi’s services were for the whole of mankind and not for one single country like India. There will be people throughout the world who will sacrifice everything for Mahatma’s mission. Mahatma’s mission must be fulfilled. There may be some ups and downs. But we need not bother. His mission will be fulfilled.”

The Yogi introduced me to some devotees sitting around Him and spoke to them about father’s book, GLIMPSES OF A GREAT YOGI. More and more people were coming and prostrating before Him. One old man started singing, “*Pallaandu, Pallaandu...*” The Yogi too immediately burst into a song. “*Pallaandu Pallaandu vaazhiya neevir Gandhi Mahatma...*” (Long live thou, Oh Mahatma Gandhi!)

After sometime, we followed the Yogi to His abode. On the way, He showed me a shop and asked, “Vivekananda, do you see this beggar’s picture there?” I saw His picture hung there. He turned to the shopkeeper and jovially asked him, “Why have you hung this beggar’s picture? You must put Kubera’s picture there.”

Reaching His abode, He enquired about my parents and Nivedita. Then He gave us some biscuits to eat. A devotee, Shiva Shankar from Madras, was with us. He was observing fast for *Skanda Shashti*, yet he took the biscuits as Prasad from the Yogi and told a story. The Yogi immediately gave His version of the story: “Once the Gopikas offered a sumptuous meal to Sage Durvasa. Later they wanted to cross Narmada to go and see Krishna. They asked the sage to help them. Durvasa asked them to say, ‘If Durvasa lives only on grass, let Narmada give way!’ They did so and to their utter surprise, Narmada gave way. After spending time with Krishna, they wanted to return and sought Krishna’s help. Krishna asked them to say, ‘If Krishna is a *Bala Brahmachari*, let Narmada give way!’ They did so and again Narmada gave way. They were wondering how these two apparent lies made Narmada give way!”

The Yogi then gave me a letter from a devotee, Sri Dwarakanath Reddy, who had undergone a successful operation at Madras by His grace. He also gave me a letter from him received before the operation and in which he had mentioned about his visit to Kancheepuram and meeting the Paramacharya when He was standing on the banks of *Sarva teertham*, changing clothes after His bath. He made me read them again and again. He then commented, “Paramacharya is never disturbed in His prayers, even though all people will be looking at Him when He is doing them.” He also asked me to read a letter of Sri V. Ganeshan of Ramanashram, who had written it from Anandashram, Kanhangad. Referring to Kanhangad, He said, “It is the holiest place for this beggar, the place of my Master Swami Ramdas.”

A lady devotee, Dhanalakshmi, came to see the Yogi. She narrated to Him how she was fortunate to take *Aarati* for Indira Gandhi and quite recently for Rajiv Gandhi who put a rupee coin into the *Aarati* plate. “You are gifted. You could take *Aarati* to Rajiv. This beggar is not so fortunate. But he would, at least, like to see the rupee coin put by Rajiv. You must bring it to this beggar and show it to me.” He added with a laughter, “Dhanalakshmi is gifted. You are *Dhanalakshmi* (Goddess of Wealth). I am a beggar.” The mother appealed to Him not to talk like that about Himself. She said, “You are Rama, Swamiji. You are Narayana.” The Yogi immediately pointed His finger to Sri Narayanan sitting by His side and said, “I am not Narayana, he is Narayana” and burst into a roaring laughter.

Vivek returned in the evening of November 14, with Gurudev’s prasad and His love offering of rupees twenty-one, and an Ochre dhoti as gift to the sadhu. When this sadhu received them, his heart throbbed with the prayer,

“*Guru Mahimaa, Guru Mahimaa, Apaara Mahimaa Guru Mahimaa.*”

“Infinite, indeed, is the Greatness of Guru!”

CHAPTER 2.6

YOGI JAYANTI AND YOUTH ASSOCIATION

A very significant thing that happened before Vivekanandan took leave of my Master on November 14, 1988, was the gift of a set of ochre clothes by the Master to this humble Sadhu sent through Vivek. Vivek has mentioned it in his article, “The Master of Alms”:

“Swami Swaroopanandaji of Easanya Math, Tiruvannamalai, came to invite the Yogi for lunch. The Yogi told him that He had some guests with Him and the Swamiji invited us also to join Him. We all left to the Math by car. When we reached there, the sadhus greeted us. We visited the Jeeva Samadhi of Easanya Jnana Desikar. The Yogi prostrated before the Samadhi. Then we were taken to Swami Kasi Visweswara, the present head of the math. The Yogi prostrated to him also and he in turn applied Vibhuti on the forehead of the Yogi. The Swamiji gave Yogi a book, **THE DIVINE AWAKENER**, and some booklets. While we were all engaged in conversation, the Yogi was immersed in reading the book. Shiva Shankar commented, “The Yogi is a voracious reader. Once he was discussing about Italian culture with an Italian”. Perhaps the Yogi heard it, but did not comment. He once turned to me and pointed out that I was sitting right below a portrait of Swami Vivekananda. After sometime, He turned to the Swamiji and said, “Vivekananda is very hungry”. The Swamiji immediately ordered lunch to be served to all of us. After the lunch, before leaving, the Yogi once again tried to prostrate to the Swami, but the latter held Him in a warm embrace. The Yogi wanted all of us to be dropped in the temple and we were taken to the temple in the car.

Sitting in the temple premises, the Yogi said, “The Swami was talking and talking, while this beggar was feeling hungry. I had not even taken my breakfast. That is why I said, ‘Vivekanandan is hungry’. I could not say, ‘I am hungry’. And we got the food.” He burst into laughter.

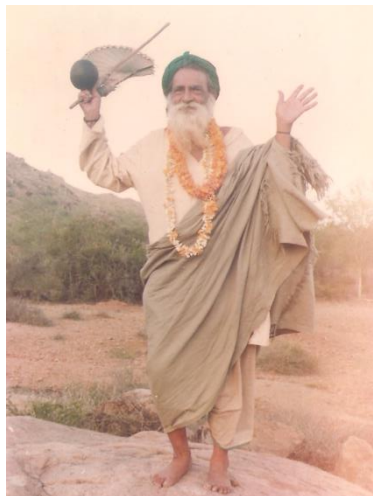
Shiv Shankar told the Yogi that Sri Ramdas, a devotee of the Yogi had now become the Commissioner of Hindu Religious and Charitable Endowments Board and he would be able to do whatever is possible within his capacity as the Commissioner if only the Yogi ordered. The Yogi at once remarked, “This beggar never orders, he only begs” and burst into laughter.

Sri E.R. Narayanan showed the Yogi a booklet on a new Xerox machine which he was going to install and sought His blessings for the success of his business. The Yogi blessed him. Some devotees came there and offered Rs. 20/- The Yogi accepted the amount. He then took out a one rupee note from His pocket and added it to the notes on hand and gave them to me asking me to hand over them to my father for the Yogi Ramsuratkumar Jayanti Celebrations which he was organizing in Madras. He also handed over to me the books received by Him from the Swamiji of Easanya Math and an Ochre dhoti given to Him by a devotee, asking me to give them also to my father. Prostrating to the Yogi, we took leave of Him with a blissful heart.”

The ochre cloth that Vivekanandan brought from Yogi Ramsuratkumar as a prasad to this sadhu from his *deeksha guru* was indeed an answer to the sadhu’s prayer received by the Master telepathically and responded by Him immediately.

On November 18, 1988, the talk of this sadhu was about to be broadcast on the AIR. It was this sadhu’s first tribute to his Master in the Radio and it was recorded. Sri Ramachandra Upadhyaya of Udupi Brindavan Hotel in Tiruvannamalai, a close devotee of my Master, sent a letter to this sadhu informing that the Master listened to the talk in the transistor which he had taken to Him at the time of the broadcast. The Master was very happy to hear it and showered His blessings.

A significant development on the occasion of the Jayanti Celebrations was the decision to launch YOGI



RAMSURATKUMAR YOUTH ASSOCIATION, a movement of the youth as a wing of SISTER NIVEDITA ACADEMY as instructed by the Master. When Vivek and his friend, Suresh had visited the abode of my Master to appraise Him about the preparations for the Yogi Jayanti, they made a fervent prayer to Him to allow them to start a youth organization named after Him. Yogiji was at first amused at their request and asked them jovially: “Why do you want a youth

organization named after this Beggar? Why not have an organization named after Kamaraj or Karunanidhi or any big political leader?” The youth calmly replied to Him that they wanted to do some social and spiritual service in His name. Yogi pondered over their request for some time and then told Vivek: “Well, you can start the youth organization, but it must function as a wing of Sister Nivedita Academy right under the guidance of your father.” He also delineated the prime work that the youth must undertake—spreading of Ramnam Japa Yagna to fulfil the dream of Mataji Krishnabai to complete 15,500 crores of Japa for world peace. At the time of the Jayanti Celebration, the proposal was given due consideration and it was decided to have the inauguration of the Yogi Ramsuratkumar Youth Association in a special grand function.

On December 13, 1988, Vivek went to Tiruvannamalai again to meet my Master. A devotee, Parimelazhagan, also joined him. On 14th morning, the Master wanted them to return to Chennai hurriedly. There were some violent incidents on that day due to some political turmoil and they could not get a bus to Chennai. When they went back to Yogiji and reported the matter to Him, He insisted that they should leave immediately and they would get transport. They got a bus to Tindivanam and reached Chennai later.

CHAPTER 2.7

THE HIMALAYAS OF HUMILITY

On January 10, 1989, this sadhu, accompanied by Nageswara Rao, a devotee of Kali Vara Prasada Babu of Kali Gardens, Guntur, Andhra, and Niranjana Naidoo, a devotee from South Africa, and a few others reached the abode of the Master in the afternoon. A family, whose head was held by the police for a drunken brawl, was sitting in the presence of the Master praying for His ‘intervention’. The Bhagavan whose compassion knows no bounds assured the family that He will pray to His ‘Father’ to see that the head of the family is forgiven and released by the police. The family left with the assurance of Bhagavan.

Two devotees from United States of America, Mr. Joseph Ruffalo and Ms. Elkaa Saal, were also seated in the presence of the Master. The Master received us raising His hand of blessing and made us also sit in His presence. This sadhu introduced the devotees who had accompanied him. Bhagavan enquired about Vivek and Nivedita. This sadhu gave Him a detailed account of the National Youth Day—Swami Vivekananda Jayanti Oratorical Contest for school children, held under the auspices of Yogi Ramsuratkumar Youth Association at Chennai on Sunday, January 8, 1989. We placed before the Master the list of prize winners in the contests, and the cups and prizes to be distributed to them. Bhagavan took them into His hands, blessed them and showed them to the guests from abroad. We presented a copy of the “Make History” magazine which carried article on Him and He gave it to the guests for reading.

Bhagavan showed this sadhu the article of Sujata Vijayaraghavan on Him published in the Philosophy Congress Souvenir. In all humility, He expressed His view that He was just a beggar and praising Him was “making a mountain of a mole”. This sadhu at once commented, “Bhagavan, it is rather attempting to study the greatness of the Himalayas, but reaching only one peak!” Bhagavan burst into hilarious laughter. He then gave copies of this sadhu’s **“Glimpses of a Great Yogi”** and the latest issue of TATTVA DARSANA Quarterly to the foreign guests as presentation on our behalf. After seeing them off, Bhagavan took this sadhu and the devotees who

accompanied him into the house. He enquired Niranjana about her family. When she narrated to Him about her health problem, He blessed her for quick and complete recovery. He asked Nageswara Rao about his activities. When the latter asked His guidance, Yogiji told him to take my help for the spiritual activities in Kali Gardens.

My Master then turned to me and asked about the progress of activities of Sister Nivedita Academy. He was very particular to know about the financial position of the Academy and this sadhu told Him, by His grace and blessings, our work progressed without any let or hindrance for want of funds. He enquired about my lectures and tour programme and blessed for the success of this sadhu's work. He then brought some poems that Lee Lozowick had sent Him and made this sadhu read them before He handed over them for publication in TATTVA DARSANA. He also presented a copy of a book by Prof. Sankararajulu of Madurai. He blessed Niranjana by presenting to her His photo. Before we took leave of Him, he gave us milk and lemon juice brought by a devotee, Swaminathan. When this sadhu prostrated before Him and got up, He held this sadhu's hand tightly for several minutes, looking into this sadhu's eyes and accompanied him up to the front door to see him off.

On January 18, 1989, this sadhu accompanied by a few devotees including Sri Chandra Theva from London and his son Arvind, reached Master's abode by sun set. There were a lot of people sitting in His presence and therefore He asked this sadhu to spend some time in the temple and come a little later. After spending some time in the temple, we came to Master's abode again. He received this sadhu and the devotees who had come with him. He enquired about Vivek and we pointed out that he was with us. He was very happy to see him. He also enquired Nivedita how she was. He had always a special corner in His heart for the children. We introduced the guests to Him. Bhagavan was in a happy mood and He started singing a Bangla song, "*Hari Bol, Mana, Hari Hari, Hari Hari, Hari Hari Bol*". He then brought a poetic epistle of Lee and asked this sadhu to read it. Later our discussion turned around the origin of the word 'beggar' from the word 'pre-care' which in turn came from

‘prayer’. Yogiji jovially added, “This beggar, however, calls Himself a sinner, etc.” and laughed loudly.

This sadhu presented before Him a brief report about his visit to Kali Gardens and hinted that there was a proposal to visit Calcutta also. Bhagavan enquired about this sadhu’s radio talk on Mahatma Gandhi and when this sadhu told Him that he concluded it with a message of Bhagavan, He showered His blessings by raising His hand and uttering, “My Father blesses you!” He also blessed this sadhu to accept an invitation from Reunion. “Go and come”, He said. We told Him about the big advertisement in the newspaper which we saw. (A full page advertisement with a big standing pose of his Master, Yogi Ramsuratkumar, with the names of many prominent saints and Mahatmas, and even this sadhu’s name, was given by Sri AR. PN. Rajamanickam, an ardent devotee of Bhagavan, who was also representing a political party and seeking Bhagavan’s grace). He remarked, “People do many things, but we cannot control all!” After spending more than an hour with us, He blessed all of us and saw us off. We retired to the hotel room for the night.

In the early morning, accompanied by Chandra Theva and other devotees, this sadhu again went to the abode of the Master, but He was not there. We then found Him sitting in front of a vessel shop with some devotees. He was taking tea with them. When He saw us, He got up, took leave of them and brought us back to His abode. We spent an hour or more with Him. He asked His boy attendant to bring tea for all of us. When the boy brought tea and was serving to us, Bhagavan asked the boy whether he knew that He was a beggar. The boy nodded his head in affirmation. He then asked him who Rajiv Gandhi was. The boy replied that he did not know because he had not seen him. The Yogi then laughed and said, “This Beggar speaks about God without seeing Him!” Yogiji then quoted a statement of Sri Ramakrishna Paramahansa and said, “A salt doll went to measure the depth of the ocean, but it merged into the ocean and became one with it.” He then added, “So when we see Him, we become Him!”

Bhagavan spoke of the greatness of Bharatavarsha and about the patriot monk, Swami Vivekananda. He then turned to Nivedita and started talking to her about her studies. He jovially asked her, “What is +2 and what is -2?” Speaking to Chandra Theva, Yogiji smilingly remarked, “Scientists landed on the moon, but they could not find Deva (God) there. They brought some pieces of rock”. He turned to Nivedita and told her, “Your father goes everywhere to spread Hinduism like Vivekananda, but this beggar sits here doing nothing.” Chandra Theva wanted to take Yogiji’s photo, but He did not permit. He came out to see us off. When Chandra Theva tried again to take a photo from outside His house, Bhagavan waved His hand and asked us to move on.

We also came to know that the shot that Chandra Theva took on his camera from outside the Master’s house proved to be blank. What is this leela of Master?

On 30th January 1989, as usual, Bhagavan listened to this sadhu’s talk on the Radio in a transistor which was carried to His abode by Ramachandra Upadhyaya of Udupi Brindavan and sent His blessings to this sadhu.



**Nivedita, Ma Devaki, Yogi Ramsuratkumar,
Sadhu Rangarajan, Bharati Rangarajan**

CHAPTER 2.8

MAHASAMADHI OF POOJYA MATAJI KRISHNABAI

Poojya Mataji Krishnabai of Anandashram attained Mahasamadhi on Sunday, February 12, 1989.

Nivedita and Vivek accompanied by two other devotees of Master, Natarajan and Parimelazhagan, left for Tiruvannamalai on Friday, 17-2-1989, and called on Him on the next day. Bhagavan Yogi Ramsuratkumar received them with His usual love and affection and spent time with them joking about the writings and speeches of Sadhu Rangarajan. He said, like Viswamitra who tried to send Trisanku to Heaven, Rangaraja was trying to elevate Him to the position of a great rishi like Yajnavalkya and others, but they were not prepared to accept ‘this dirty beggar’ in their company and so Rangaraja was making Him a Trisanku. Saying this, the Master burst into hilarious laughter. Nivedita told Bhagavan that her father belonged to Kaushika Gotra and therefore was a descendant of Viswamitra. He burst into hilarious laughter again and then continued His jovial remark pointing out that Rangaraja and Prof. C.V. Radhakrishnan knew philosophy whereas He knew ‘nothing’. Nivedita immediately replied to Him that both of them were in Him. Bhagavan blessed Vivek and Nivedita for conducting successfully the proposed special Satsang to pay homage to Poojya Mataji Krishnabai at Chennai the next day and sent His Prasad with rupees ten through them. He also passed on some letters of His American devotee, Lee Lozowick, to be handed over to the sadhu for publication.

On Sunday, March 5, 1989, in the evening we left for Tiruvannamalai and reached there at about 10.30 PM in the night. Sri A.R. Rao of Manorama Press and Sri Haragopal Sepuri had also reached there. Because my Master was taking rest, we decided to call on Him in the morning. In the early morning, by about 5.30 AM, we came to the abode of my Master. Bhagavan received us all and entertained us with milk. It was a Divine Experience with the Master throughout the day, with Bhagavan holding this disciple’s hand all

the time and patting on his back every now and then. He started the conversation recalling what Nivedita had told Him in her last visit—that her father was a descendant of Kaushika. He was laughing and laughing, again and again, narrating that.

In the course of this sadhu's conversation with Him, we told Him about the receipt of Lee's letters. We also informed Him that His American devotees, Elka and Joseph, had become Patrons of Sister Nivedita Academy and another, Will Zulkosky, a Life Member. My Master asked me about Dr. C.V. Radhakrishnan, President of Yogi Ramsuratkumar Youth Association. We told Him about the NCC Camp and Philosophy Congress attended by Dr. Radhakrishnan. We appraised the Master about the activities of YRYA and its plan for a wide campaign for spreading Ramnam Yagna. We also discussed with Bhagavan about Sri Haragopal Sepuri's book, EXPERIENCES WITH YOGI RAMSURATKUMAR. He asked this sadhu about the finance for printing the book and we replied that Sepuri himself had provided funds for it. He made this sadhu read three times the publisher's note written by this sadhu, and then the introduction of Sister Nivedita Academy included in the book and the prologue and some chapters from the book.

Later Bhagavan started charging this sadhu with spiritual energy by holding his hand continuously and patting on his back. He made this sadhu drink raw milk from an earthen pot, pouring it Himself into the coconut bowl He had presented to the sadhu after initiation. He advised this sadhu to consume *paahakkai* – bitter-gourd (also known as *karela*). Yogiji advised this sadhu to go to Anandashram and spend three days there and this sadhu assured Him that he will do so immediately after his programme of visit to the Nilgiris.

Bhagavan was preparing this sadhu for His work and the charging of spiritual energy continued uninterruptedly. This sadhu felt a deep ecstatic experience and was reminded of the experience that Vivekananda as Narendra received from his Master, Sri Ramakrishna Paramahansa. Bhagavan asked about the date on which He gave initiation to this sadhu in the Banyan Tree Cave and also questioned whether this was the second such experience that this sadhu received from Him. This sadhu could only manifest tears

of joy in reply. This sadhu recalled that, after giving initiation to him in the Banyan Tree Cave, Bhagavan called in Vivek and told him that he could take his father back home and He would call him when He needed him for His work. Intuitively this sadhu realized that Bhagavan was going to make him an instrument for a great work and His suggestion to this sadhu to go to Anandashram and seek the blessings of His Gurubhai, Swami Satchidananda, was also for that purpose.

This sadhu spoke to Bhagavan about the health of his sister, Alamelu Srinivasan who was to undergo an operation. Bhagavan blessed her for the success of her operation. We also spoke to Bhagavan about the proposed visit of this sadhu's mother, Janaki Ammal, with Dr. C.V. Radhakrishnan. Yogiji asked about the names of the people who wanted to visit. We then discussed about the visit of Hedwig Posche and his wife. Bhagavan told that He made them stay there for three days before their leaving for Puttaparthi. I told Bhagavan about a letter from one Ramamoorthy from Hyderabad prison who sought Bhagavan's blessings. Bhagavan replied that He had received his letter and asked this sadhu to convey His blessings to him.

This sadhu told Him about the next issue of TATTVA DARSANA which was coming out with Poojya Mataji Krishnabai's photo on the cover page. He blessed the endeavour and commanded this sadhu to conduct a nation-wide campaign for spreading Ramnam Japa Sadhana to fulfill the target of Mataji. He sowed the seed of a World Ramnam Movement to spread Poojya Mataji Krishnabai's 15,500 crore Nama Japa Sadhana in the mind of this sadhu and suggested to him to seek the consent and blessings of Swami Satchidananda also. He also enquired about this sadhu's proposed trip abroad and about devotees Ravi Maharaj and Indrani Ramprasad of Trinidad.

Before taking leave of Him, this sadhu conveyed to Him the Namaskars of Smt. Bharati Rangarajan, Vivek and Nivedita and He showered His blessings on them. When we told Him that Smt. Natarajan's health was improving, He said, it was His Father's blessings. When He was told about some problems of A.R. Rao, Bhagavan told him: "Because you help Rangaraja in my Father's

work, My Father will solve all your problems.” A devotee, Padmanabha of Nellore met us in my Master’s abode and offered some money and milk as dakshina to Yogi, but the Master persuaded him to take them back.

Bhagavan gave a copy of the new book to each one who was with us, with His signature on it. He gave one copy for a devotee, Ramakrishna Raju, who had sent dakshina. We took leave of Bhagavan.

After some time, when we visited went to the temple. While coming out of the temple, we met Yogi Ramsuratkumar again. He was sitting in the midst of the beggars in a big line by the side of the Prakara of the temple. The moment He saw us, He called out, “Rangaraja”, and we rushed to Him. He made this sadhu sit by His side in the line of beggars. He was holding my hand tightly. There was another old sadhu sitting next to us. Some mother offered food to Bhagavan, but Bhagavan asked her to give it to that old sadhu. However, that sadhu declined to take it as he was on a fast. Whenever the devotees dropped coins into the begging bowls in front of us sitting in a row, Bhagavan would pick up the coins from His bowl and put it into my begging bowl. It was a great lesson that He imparted to this sadhu - that the life of sadhus and sannyasins is one of *karatala bhiksha*, *tarutala vaasa* - taking alms for survival and living under tree. Nothing was a greater experience than begging with the great Master and sitting among beggars in His company. This sadhu remembered the days when he accompanied Mother Mayee of Kanyakumari when She went from hotel to hotel around the Kanyakumari temple with the begging bowl in Her hand into which the hotel owners poured food stuffs with all reverence and devotion, looking at Her as the Divine Mother at their door step. This sadhu and another devotee, Rajendran, who was Mother’s attendant, used to collect the food packets in a gunny bag which we carried, bring them to the seashore where the Mother will first feed all Her dogs - about thirty or forty of them - and then give us the remaining food as Prasad. It was She who sent this sadhu to the Master who now made him re-experience the sadhana of begging.

Suddenly there appeared before us, Bhagavan's two great devotees, Sow Sujata Vijayaraghavan, a Professor in English from Pondicherry, and Sow Devaki, a Professor from Sarada College, Salem. (Prof. Devaki is today Ma Devaki of Yogi Ramsuratkumar Ashram, Tiruvannamalai). Only a few minutes earlier we had met their common friend Sandhya, daughter of Sri Dwarakanath Reddy, and presented to her a copy of the book released by Bhagavan on that day. When Sujata and Devaki came to our presence, Bhagavan made them sit by our side and He enquired to them about Sandhya.



Later, Bhagavan took us all to the side of the temple tank. He sat on a high platform and we were all seated on the steps of the tank. A mentally disturbed person came to the presence of the Master and was prattling for some time.

Sridhara Gurukkal brought a few visitors to the presence of Bhagavan.

Another devotee, Harihar Dave also came there. Yogiji sent off Devaki and Sujata. He then moved with this sadhu once again to the side of the temple prakaara. Yogi then asked this sadhu and friends including Dave to leave. Before leaving the Master, this sadhu told Him that he will meet Him again after 18th, on his return from the Nilgiris and visit to Anandashram, Kanhangad.

CHAPTER 2.9

BIRTH OF WORLD RAMNAM MOVEMENT

On Sunday, March 19th, 1989, this sadhu and Thangadu Mohan reached the abode of Bhagavan Yogi Ramsuratkumar in the night by about 7.30 PM. Bhagavan received us with all love and kindness and we spent more than an hour with him. This sadhu reported to him about the Fire Walking Ceremony at Nilgiris and the subsequent visit to Anandashram Kanhangad. Bhagavan enquired in detail about our meeting with Poojya Swami Satchidananda and our discussions with him. He was immensely happy to know that Swamiji blessed the World Movement for Ramnam and had given us malas and pictures to be distributed during the campaign. We placed the Prasad of Anandashram before Bhagavan and also the Holy Cane which we received after the Fire Walking Ceremony. Bhagavan was delighted to receive the Prasad from His Master's Ashram. He took the cane in His hand and started charging it moving it up and down on His palms. He then made this sadhu sit by His side and held the right hand of this sadhu with His right hand and held the cane in another hand. He closed His eyes and went into deep contemplation for a few minutes. Then He handed over the cane back to this sadhu with the command that this sadhu must carry it as his Yagna Danda and also His begging bowl which He had given to this sadhu, wherever he went for the spreading of the Movement. He was holding fast the hand of this sadhu and charging him with Spiritual Power to take up the great task. He showered His blessings and praise on us for taking up the cause of Poojya Mataji Krishnabai's 15,500 crore Nama Japa Yajna for world peace. When He was about to leave us, Vivekanandan and Nivedita arrived there. He blessed them to go ahead with the work of Yogi Ramsuratkumar Youth Association and asked us to come in the morning.

On Monday, March 20, 1989, the dawn was unusually bright, perhaps indicating the dawn of a great Sadhana which was to become the part and parcel of this sadhu's life. We proceeded to the abode of my Master and the moment He saw this sadhu, He came out took his hand and led us inside. Yogiji made this sadhu sit by His side and was holding the hand of this sadhu all time when

devotees were conversing with Him. He proclaimed that the work of organizing the World Movement for Ramnam was a great and timely effort and in high spirit, declared: **“Whoever participates in this Yagna will be blessed by My Father and it is equal to receiving initiation from Papa Ramdas Himself.”** He then burst into recitation of an inspiring verse from Tulsidasa’s *Ramacharitamanas*:

*“Ramanaama mani deep dharu jeeh dehareem dwaar
Tulsi bheetar baherahum jaum chaahasi ujiaar”* (Balakanda, Doha 21)

राम नाम मनिदीप धरु जीह देहरीं द्वार ।
तुलसी भीतर बाहेरहुँ जौ चाहसि उजिआर ॥

He explained the meaning of the verse: “Install the luminous gem in the shape of the divine name ‘Rama’ on the threshold of the tongue at the door way of your mouth, if you will have light both inside and outside, O Tulasidasa” He then recited the *Eka Sloki Ramayana*:

*Aadau Raama tapovanaadi gamanam, hatwaa mrigam kaanchanam,
Vaidehee haranam, Jataayu maranam, Sugreeva sambhashanam.
Vaalee nigrahanam, samudra taranam Lankaapuree daahanam
Paschaat Raavana Kumbhakarna nidhanam, etadhi Raamaayanam.*

आदौ रामतपोवनादिगमनं हत्वा मृगं काञ्चनं
वैदेहीहरणं जटायुमरणं सुग्रीवसम्भाषणम् ।
वालीनिग्रहणं समुद्रतरणं लङ्कापुरीदाहनं
पश्चाद्रावणकुम्भकर्णहननमेतद्धि रामायणम् ॥

“Rama’s exile into forest, killing of the golden deer, kidnap of Vaidehi, death of Jatayu, talk with Sugreeva, annihilation of Vali, crossing the ocean, burning of Lankapuri and later destruction of Ravana and Kumbhakarna—this is Ramayana”.

Bhagavan quoted from the *Bhagavad Gita*, “*Yajnaanaam japa yagnosmi*”—“Among the sacrifices, I am the sacrifice of silent repetition” (Gita, X-25). He told Vivek and Nivedita: “Mataji had completed one tenth of the target of 15,500 crore of Nama Japa

Yagna for world peace in 26 years. At this speed, it will take 200 years to complete it. Now that Rangaraja has started this movement to carry the Yajna all over the world, it could be completed in 20 years. Vivek's youth organization and others are there to help him. My Father will see that Rangaraja fulfils the work. Whatever could be achieved, it will be great".

Bhagavan asked this sadhu about his proposed visit to Mumbai to start the Ramnam Japa Yagna there. The sadhu informed Him that Sri A.R. Rao, who arranged the printing of GLIMPSES OF A GREAT YOGI, was in Mumbai and he was waiting for this sadhu's visit.

Yogiji gave a copy of VOICE OF THE SELF by Swami Nityananda of Vajreshwari to Nivedita and asked her to open it and read from any page. Nivedita opened it and found a quotation on Japa. She read it out: "Japa is not done by the hand nor by the mouth. Shiva is not realized by the mind, Karma is not done by the hands, neither by legs. O Mind, act with desirelessness. Attain desirelessness and regard all." Bhagavan made each one of us read the quotation. Bhagavan told us about the visit of two devotees, Dwarakanath Reddy and Sujata and remarked that Dwarakanath and his daughter Sandhya were great devotees of Ramana. This sadhu told Bhagavan that Prof. Devaki and Sujata had visited this sadhu's home in Chennai and also about his visit to Sarada College at Salem where lunch was served to him and Mohan by Devaki. He then took into His hand, the malas and pictures given by Swami Satchidananda, blessed them and gave them to the sadhu. He gave special blessings to Mohan to go ahead with his Ramnam campaign in the Nilgiris. He also showered His blessings for all members of the Yogi Ramsuratkumar Youth Association, the President of the Association, Dr. C.V. Radhakrishnan, to this sadhu's mother Janaki Ammal who had taken up Ramnam chanting and likhit japa in all seriousness, to Bharati Rangarajan and to Sadhu's sister, Alamelu, and asked this sadhu to bring his mother and sister to His presence.

While taking leave of the Master, this sadhu felt that it was a great and blessed day in his life. The great Yogi was sending out this sadhu with a great mission in his life.

CHAPTER 2.10

FLAME OF RAMNAM SPREADS

On April 13, 1989, this sadhu had a pleasant surprise when he received a letter from Truman Caylor Wadlington of Texas, USA, the first author of a biography of Yogi Ramsuratkumar, titled “*YOGI RAMSURATKUMAR THE GODCHILD TIRUVANNAMALAI*”. He wanted copies of this sadhu’s work, GLIMPSES OF A GREAT YOGI, and the issues of TATTVA DARSANA. He was very happy to know that this sadhu was given Deeksha by Yogiji. He offered his pranams to my Master.

Throughout the week, this sadhu was busy with the printing work of yet another work on Yogiji, EXPERIENCES WITH YOGI RAMSURATKUMAR by another devotee, Hargopal Sepuri, which was published by Sister Nivedita Academy.

We received a letter from Nirmala Mahbubani of Coonoor, Nilgiris, in which she had introduced herself as a sishya of Papa Ramdas and Mataji Krishnabai of Anandashram from her childhood, expressed her desire to participate in the World Ramnam Movement and sought Bhagavan’s blessings. Bharati Rangarajan and Vivek went to Tiruvannamalai on Saturday, April 29, 1989. Bhagavan returned the letter from Nirmala to Vivek and asked him to request this sadhu to reply to her on behalf of Bhagavan. He wanted this sadhu to write to her conveying His Father’s blessings to her and asking her to contact Thangadu Mohan who was organizing the World Ramnam Movement in the Nilgiris. Bhagavan sent a lemon and some mangoes as Prasad to this sadhu through Bharati and Vivek and He also gave them Rs. 10 to take their afternoon lunch. According to Master’s order, this sadhu sent a letter on His behalf to Nirmala, with a copy to Thangadu Mohan, and copies of our publications and quarterly to her.

TATTVA DARSANA Fifth Annual Number 1989 dedicated to Mataji Krishnabai of Anandashram was ready for release as scheduled on Akshaya Tritheeya Day, May 8, 1989. Accompanied by Nivedita, this sadhu left for Tiruvannamalai in the morning and

reached Master's abode by noon. A family from Nigeria and a couple were there. We placed before Bhagavan, sugarcandy and dry grapes which we had taken with us to offer to Him. He was chanting Ramnam for some time. Then He got up, went inside and brought some papers from Sri Aurobindo Ashram and gave them to us. Someone had given those papers to Him for distribution. Then we placed at His feet, the Fifth Annual Number 1989 of TATTVA DARSANA, copies of pamphlets on World Ramnam Movement which was also published as Editorial in the special issue, and a small booklet produced by the students of journalism of Bharatiya Vidya Bhavan's Rajaji College in Madras, where this sadhu was teaching Cultural Heritage of India. The students had brought out the autograph of the sadhu in which he had defined "Bharatiya". Bhagavan read with interest the editorial in the special number, some portions of an article on Swami Rama Tirtha written by Sri Ayodhya Nath, President of Swami Rama Tirtha Pratishthan, Lucknow, and the News and Notes about Yogi Ramsuratkumar Youth Association. Bhagavan said, "It is time that Rama and Krishna took avatars. The Rakshasas are advancing in science and are trying to swallow the sages of India. The Lord has promised, '*yadaa yadaahi dharmasya glaanir bhavati bhaarata, abhyutthanam adharmasya tadaatmaanam srijaamyaham. Paritraanaaya saadhoonaam vinaashaaya cha dushkritaam, dharma samsthaapanarthaya sambhavaami yuge yuge*' - यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ Whenever dharma declines and unrighteousness is in ascendance, then I body myself forth. To protect the sadhus, to destroy the evil doers and to re-establish dharma, I come in every age. Probably our prayers are not sincere and that is why Avatara has not yet come. But He will come when things get worse."

। अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

Whenever dharma declines and unrighteousness is in ascendance, then I body myself forth. To protect the sadhus, to destroy the evil doers and to re-establish dharma, I come in every age. Probably our prayers are not sincere and that is why Avatara has not yet come. But He will come when things get worse."

Bhagavan's devotee attendant, Jayaraman, came. Bhagavan asked him to prepare lemon juice mixed with honey for all of us. He asked about Dr. C.V. Radhakrishnan and this sadhu replied that he was busy with the Youth Association work and reported to Him about the progress of our work. He discussed with us about our programme

of activities in Nilgiris, sadhu's talk in AIR, and about programmes in Mumbai. He asked this sadhu whether he had replied to Nirmala of Nilgiris on His behalf and this sadhu answered that he had replied to her. He asked about preparations of Vivek for his exams and blessed that Vivek will do very well in the examinations. Then He asked me about Swami Pranavananda of Bharat Sevashram Sangh and told that He had read a small booklet that this sadhu had sent to Him. He then made us all sing, "*Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya*". He then distributed copies of TATTVA DARSANA and leaflet on World Ramnam Movement to all present. This sadhu told Him that we were planning to bring out notebooks and also photos of Bhagavan for distribution to devotees doing likhit japa and oral chanting all over the country. Bhagavan blessed our proposal. He sent away all those present except us. Then He took the copies of TATTVA DARSANA and signed a few copies on the first page as He used to do when every issue after printing was placed before Him for being released by His hands. He also signed the small booklet of Bhavan's students. Before we took leave of Him, He presented sugarcandy, grapes and a few mangoes also as Prasad to us. We chanted in our heart of hearts, "*Guru mahimaa, guru mahimaa, apaara mahimaa guru mahimaa!*"



CHAPTER 2.11

THE DESCENT OF THE DIVINE GRACE

On July 10, 1989, in the early morning, this sadhu, accompanied by Vivekanandan, Nivedita and devotees from the Nilgiris, started for Tiruvannamalai to meet Bhagavan. We reached his abode in the afternoon and spent two hours from 1.00 PM to 3.00 PM with Bhagavan. When we reached there, seven or eight devotees were sitting with Bhagavan. We placed before Him some bananas which we had carried with us. We all chanted Ramnam for some time. Then He took some bananas and distributed to the devotees sitting there as Prasad and saw them off. This sadhu introduced the devotees from Nilgiris. He was happy to know about their work. He then made us chant two new mantra gathas—“*Jayatu jayatu, jayatu jayatu. Ramasuratkumara Yogi, Ramasuratkumara Yogi*” and “*Rama rama, rama rama, rama rama, ram; Rama rama, rama rama, rama rama, ram.*” He asked Nivedita to practise this regularly. This sadhu reported to Him about the progress of the Yogi Ramsuratkumar Youth Association activities. He was very happy to receive the report. This sadhu read out a letter from Poojya Swami Satchidananda and Yogi was very happy that Nivedita got Swamiji’s blessings for “eternal happiness”. He permitted this sadhu to send the accumulated likhit japa sheets and note books to Omprakash Yogini of Ramji Ashram, Kumarakoil. He told the devotees from the Nilgiris, “Rangaraja has taken up the Ramnam campaign on a very big scale. Before December 1999, at least 1/4th of the target of Mataji Krishnabai must be completed. By the twenty-first century, we will see Ramarajya here.” When we promised Bhagavan that we all will strive to fulfil His command, He raised His hands and blessed us. We all chanted Ramnam. Bhagavan spoke on the efficacy of Ramnam chanting. He spoke about the effect of Ramnam on Bharata who stayed in Nandigram and, after fourteen years, got darshan of Ram, on Sita who was constantly chanting Rama’s name sitting in Ashoka Vana, on Samartha Ramdas and on Papa Ramdas who chanted the name constantly.

This sadhu apprised Him about the planned visit to Cochin and Kanhangad and sought His blessings for all. He advised this sadhu

to stay continuously for 72 hours in Kanhangad and to cancel if any other programme came in. This sadhu promised to do so. He blessed all the devotees. He told Vivek categorically that he will become a “great Civil Engineer like Visvesvaraya and will link Ganga with Kaveri, a dream of Mahakavi Subramania Bharati”. He advised him not to go in for purchasing a seat in Computer engineering course. He also blessed Nivedita to become a great mathematician like Ramanujan. He also asked her to experiment on Ramnam. He wanted her to write to Him about the visit of this sadhu’s mother to His abode. He asked this sadhu to read Swami Satchidananda’s letter on Ramnam in THE VISION. He gave permission to our project of setting up the branches of Yogi Ramsuratkumar Youth Association and World Ramnam Movement everywhere and print Ramnam likhit japa note books, pamphlets and photos of Bhagavan for distribution. He made this sadhu read his article on the Badugas of the Nilgiris, published in MAKE HISTORY journal. He blessed all the Baduga devotees, especially Susheela who was not keeping good health. He blessed her for early recovery and gave her His medicine - fruit and water - and assured her that she will soon be alright. He asked her to write to Him after fifteen days.

Bhagavan introduced this sadhu to Sri Anbazhakan, son-in-law of Sri P. Ramachandran, former Governor of Kerala, who had come for Bhagavan’s darshan. He told Bhagavan that he had already seen this sadhu and had attended the Yogi Ramsuratkumar Jayanti function organized by YRYA at Triplicane, Chennai. A set of publications of Sister Nivedita Academy including GLIMPSES OF A GREAT YOGI was given to him by Bhagavan to be handed over to Sri Ramachandran with Bhagavan’s blessings. After he left, Bhagavan spent some more time with us. He was all the time holding this sadhu’s hand and stressing the importance of Ramnam movement. He was happy that devotees like Prof. Devaki, Dr. Sujatha, Dr. Radhakrishnan, Prof. Ranganayaki and Sri V.R. Srinivasan had taken interest in the Ramnam work and called the team a “High Power Committee”. Nivedita told Him about Sujatha’s present of sarees and books to her and Yogi was happy about the fraternity. His stress was all the time on the completion of at least 1/4th of the target of Mataji Krishnabai. He assured that this sadhu will be able to carry the message far and wide and peace will descend by 1999. Turning

to Vivek, Bhagavan reiterated, “We don’t want Military Engineers, we want Man-making Engineers.” He asked Vivek to concentrate on Civil Engineering now and study computer science later in any institute if he wants. “Father has destined you to become a great civil engineer.”

At 3 o’clock, He left us all.



CHAPTER 2.12

BHAGAVAN - THE DIVINE HEALER

This sadhu, accompanied by Vivek made a visit to Tiruvannamalai on August 9, 1989. As we had informed in advance, Bhagavan was expecting us and He gave us a kind and affectionate welcome. We spent two hours with Him reporting about this sadhu's visit to Kanhangad. He was happy to know that we visited Guruvanam and Nityananda Ashram also with Kristi. He also enquired about the health problem of Srinivasan during the trip and we told, by His Grace and Blessings, he was cured immediately and we continued our journey. He asked whether this sadhu gave any lecture in the Anandashram and we replied that we only rendered some bhajan songs. He felt happy about that. We reported to Him in detail about the Gurupooja function at Yogi Ramsurat Kripa and special satsang at Preeta Ponraj's residence.

This sadhu's report about the blood donation campaign started under the auspices of Yogi Ramsuratkumar Youth Association by Vivek and his colleagues received an unexpected reaction from Bhagavan. When this sadhu said that Vivek had also donated blood, He called Vivek and made him sit by His side. Holding the hand of Vivek He asked him to point out the spot from which blood was taken. When Vivek did so, Bhagavan held His palm over the spot and pressing it for a long time, went into deep meditation. Then He opened His eyes, took His begging bowl and asked Vivek whether the quantity of blood donated was equal to a bowl full. Vivek smiled and replied that it was much less. Bhagavan then started singing a song on Bharatamata the purport of which was that great men have made great sacrifices in this holy land - sacrifices like Viswajit, the sacrifices to invoke the blessings of the Devas, the sacrifice of Lord Rama, etc. He then asked Vivek how he felt after the blood donation. Vivek said he was alright. The Master paused for a minute and then gave a startling piece of advice to Vivek: "No more blood donation, Vivek!" Vivek was taken aback. Master then continued: "There are people who have enough blood which is not used for anything useful. They can donate blood. This beggar wants your blood, bones, flesh and everything for a higher cause." He asked whether Nivedita donated blood and Vivek replied in the negative. Bhagavan's

unspoken message was loud and clear - the youth dedicated to the work of Yogi Ramsuratkumar Youth Association must not divert their attention from the main spiritual and nation-building mission like the International Ramnam Movement and celebration of Vivekananda Jayanti, etc., and all secular social service activities should be left to other social service organizations.

This sadhu told Bhagavan that because of some developments, Sri A.R. Rao could not accompany this sadhu and therefore we could not bring my Mother to have His darshan. Sri Rao was preparing to wind up his printing business at Chennai and move to Mumbai. This sadhu told Bhagavan that Sri Rao was of great help to our work right from the inception of TATTVA DARSANA and his going away would be a great handicap to this sadhu. Bhagavan assured: "My Father is there to help you in your work!". He then suddenly got up, went inside and came back with a bunch of currencies in hundred and fifty rupee notes in His hand and thrusting it into the hands of this sadhu, He said, "Keep this with you. You may use this for any purpose." He further assured, "As long as Father's help is coming, we need not bother about human help." This sadhu told Him about frequent visits of devotees from inside and outside the country to our abode for our Ramnam satsangs. He felt happy that the Ramnam Movement was spreading fast.

Bhagavan asked whether the Gurukkal of Tiruvannamalai temple had arranged for our stay for the night to attend the programme of Yesudas. This sadhu asked Him in turn whether He wanted us to stay. He replied in the affirmative. He then entertained this sadhu and Vivek with buttermilk which He brought from inside. He also brought some poetic epistles from Lee Lozowick and handed them over to this sadhu. This sadhu assured Him that we will bring the collection of those poems in book form. He spent most of His time with Vivek asking him about his health. We presented before Bhagavan the malas given by Swami Satchidananda for distribution to devotees. He took them in His hand and blessed them. We told Him that we were organizing bhajans by Swami Madhurananda. Bhagavan said, He had not met him, but had heard about his bhajans. He blessed our programmes.

We then took leave of Bhagavan. Later, we visited the temple and then came to the Pandal (temporary auditorium) in front of the temple where music concert of Sri K.J. Jesudas was arranged in connection with the Sundaramoorthy Swamy Festival. Bhagavan was already seated on the dais and Nadaswaram concert was going on. We were provided seats by the side of the dais. Later Jesudas arrived there and other percussionists also got seated around Bhagavan. Prostrating to Bhagavan, Yesudas commenced his music concert and it went on for more than three hours. The programme was grand and my Master was honoured. After the programme, the sadhu along with Vivek and Jayaraman, Bhagavan's devoted attendant, accompanied Bhagavan and came to His abode. Bhagavan ordered milk for all of us. He was again enquiring about Vivek's health. Because it was already midnight, we took leave of Bhagavan. He asked where we would stay. We said, our accommodation was arranged in Appar Illam. Yogiji made pun of the word 'Appar' and said Jesudas was staying in a hotel whereas our accommodation was in an 'Upper' illam. We took leave of the Master.

The next morning, we went to Yogiji's abode. He received us. He again enquired about Vivek's health and held his hand for some time and meditated. This sadhu felt that there was some significance in Bhagavan enquiring about Vivek's health again and again. Our discussions centred about the music programme of last evening. He said, Yesudas insisted on His sitting through the music programme and He also sat for hours making the musician and his percussionists to perform to their hearts' content. Bhagavan said, He met the musician for the first time when the latter heard about Bhagavan at Tirunelveli and came all the way to Tiruvannamalai to have His darshan. He asked Yesudas how being a Christian he was singing songs on Hindu gods and the musician replied that he was doing so since his father's time. He also sang some songs for Bhagavan. When Pon Kamaraj wanted the singer to give a concert for raising funds for Yogi Ramsuratkumar Mantralayam at Kanimadam, Yesudas contacted Him to get His permission. Again, when the Gurukkal of Arunachaleswara temple wanted to invite him for the music performance in the temple programme, then also the singer

contacted Bhagavan. Bhagavan said, this was the third meeting with the singer.

Bhagavan asked this sadhu about Nityananda Ashram and Polytechnic in Kanhangad. He advised this sadhu to visit Alandi. He blessed for the successful completion of thousand crore Nama japa before the end of the century. He sang, "*Thava shubha name gaathe*" and said this sadhu was doing good work of spreading the name. This sadhu sought His permission to observe fast from Gayatri to Vijayadashami as in last year. After long enquiries about this sadhu's experiences at the time of fast last year, He permitted this sadhu to observe it this year also. This sadhu told Him that he will come on Gayatri Day after giving prior intimation to Bhagavan. We also told him that Nivedita will come to have His darshan on Sunday. We then took leave of Him proceeded to Chennai. He gave us Prasad for distribution to all devotees in Chennai.

On Sunday morning, August 13, 1989, Nivedita left for Tiruvannamalai with a group of devotees to have Bhagavan's darshan. They all spent a good time with Bhagavan. The latter enquired about the programme of Lee Lozowick. Referring to this sadhu's statement that "Bhagavan was breathing in and out Ramnam" He laughed aloud and remarked it was "highly poetic". He appreciated the Yogi Ramsuratkumar Badges prepared by us for the Ramnam campaign and blessed them. After informing Bhagavan that this sadhu will be by His side on Shravan Poornima Day, Nivedita and party took leave of Him.

August 16, 1989, was Shravan Poornima Day. A big group of devotees including this sadhu's mother, Janaki Ammal, sister Alamelu, Vivek and members of Yogi Ramsuratkumar Youth Association joined this sadhu in the journey to Bhagavan's abode. As we reached the town late in the evening, this sadhu left the group in a lodge and proceeded alone to Bhagavan's place. He had already gone to take rest and hence returned to room without seeing Him. Vivek was not doing well and he had incessant cough.

In the early morning on August 17, 1989, we proceeded to Bhagavan's abode. He was waiting for all of us and received us with all kindness and love. He enquired about the health of C.V. Radhakrishnan and Vivek. He showered His blessings on my mother and Alamelu. He pointed out that the greatest panacea for all illnesses is Ramnam. A devotee brought a big garland and after he put it on the neck of Yogiji, He removed it and presented it to my mother. He entertained all of us with milk and tea and then permitted all of us to proceed to the temple where this sadhu and Vivek were to perform our Gayatri Japa.

Later, we all returned to Bhagavan's abode. We spent two hours in His presence chanting Ramnam. He emphasized the need to expand the base of the Ramnam Movement. He spoke about the destructive role of western materialistic forces in the world politics and stressed the need for India's rising up. He spoke of a direct conflict between materialistic forces and spiritual forces and said, ultimately the spiritual forces will win.

This sadhu told Bhagavan that his mother, Janaki Ammal, in spite of her physical handicap, was doing a lot of *likhit japa* every day. She had a fall and injured her right hand and was unable to bend the hand as there was calcification in her elbow. Bhagavan observed her hand for a few minutes. Then He asked this sadhu's sister to take His coconut bowl inside and bring some water in it. He then put some water into His right palm and placed it right below the elbow of mother's right hand. He meditated for a few minutes and then asked her to bend the hand. When she told that it would be difficult and would cause severe pain, He smiled and said, "No Amma. Your hand is alright now" and He made her fold the hand at elbow. Spiritual healing could do what doctors could not achieve. But then He told her, "For the next six months, you do only oral chanting and need not do *likhit japa*" It was a very significant advice.

Turning to this sadhu, He asked him to commence the fast from Gayatri to Vijayadashami and inaugurated it by giving '*Nellikai Podi*' - Gooseberry Powder - and advised this sadhu to take the powder every day. He said, next to Ramnam, Gooseberry is the best

panacea for all ills and asked me to take it regularly to get the energy needed to do my work.

After spending a good time in the presence of Bhagavan and getting His blessings for all the family members of the devotees, we took leave of Him to return to Chennai.



CHAPTER 2.13

MASTER'S BLESSINGS ON DISCIPLE'S BIRTHDAY

Vivek and Narayanan went to Tiruvannamalai on Gandhi Jayanti Day, October 2, 1989. Yogi Ramsuratkumar was eagerly waiting in front of Gandhi statue to participate in the garlanding of the statue in the morning. In the afternoon, when the devotees met the Master, He was joking, “Alms were distributed to poor people on the occasion of Gandhi Jayanti, but this Beggar was left out”.

On October 22, 1989, the fiftieth birth-day of this sadhu, we left for Tiruvannamalai in the early morning. Vivekanandan, Auditor Ponraj, Dr. Radhakrishnan and the latter's son, Bhaskar, joined this sadhu. On reaching Tiruvannamalai, sadhu's elder brother, Lakshmikanthan, joined us and all of us proceeded to the abode of the Master. Already a big crowd was there and yet, Master received all of us. As soon as we were seated, He asked Vivek whether we had written to Him about our visit. This sadhu replied to Him that we had sent two letters and told Him about the contents of those letters. He said, He had not yet received the letters and otherwise, He would have prepared Himself to receive us. He said, Pon Kamaraj had called on Him. This sadhu said that Pon Kamaraj had visited the sadhu at our abode in Chennai and we had also told him about our visit to Tiruvannamalai. Yogi said, since six o'clock in the morning, He had not taken anything. Pon Kamaraj came and later a stream of visitors came in. He asked Gajaraj who was there to give Him some chapattis and He took the breakfast in the noon. This sadhu introduced those who had come with him, including his brother, Kanthan. Later some officials of the Income Tax Department came there and informed Bhagavan that Miss Vijayalakshmi, IRS, Member, Appellate Authority, (who is now Ma Vijayalakshmi of Yogi Ramsuratkumar Ashram, Tiruvannamalai) was coming to have His darshan. When she came, Bhagavan received her. By then, this sadhu had placed the Ramnam Special Issue of TATTVA DARSANA and the first bulletin of HINDU VOICE INTERNATIONAL at His feet. Yogi glanced through them. He showed us a book which had come to Him. It was “SAINTS

ALIVE” by Hilda Charlton, published by Golden Quest, Woodstock, New York. This sadhu showed it to all friends who had come with him. Vijayalakshmi presented a gift pack to Bhagavan and also another packet containing three saris which she wanted Bhagavan to distribute to anybody He liked. Bhagavan accepted the gift pack presented to Him and after blessing the second packet, returned it to her with His remark, “It is not this beggar’s work to distribute these. My Father has given to this beggar some other work.” He jovially said, He was very selfish and accepted anything gifted to Him, but never for giving to others. He also said that clothes worth a few hundred rupees were given to Him by Harshad Pandit for distribution, but He had returned it. He pointed out that even the books placed at His feet by Rangaraja were returned to him with His blessings and He never distributed anything. He recalled that someone had placed before Him some calendars with His photograph and there was a big rush to receive them and He could not cope up with that.

Vijayalakshmi told the Master that she was not getting concentration while meditating and the mind was running here and there. Bhagavan replied: **“Let the mind run anywhere. Ultimately it has to return to the heart where Rama is, like a bird perched on the top of the flag mast of a ship on sail in the mid-sea flies here and there and ultimately returns to the same place. Further, wherever the mind runs, everywhere the Lord is and we should not bother about that.”** Bhagavan quoted Surdas telling that **even if the mind runs anywhere, the lips must go on mechanically uttering the name of the Lord.** She said it was impossible to keep up faith. Bhagavan quoted Gita, *“Samshayaatmaa vinashyati”*. She said, she did not follow. This sadhu intervened and explained it in English, “A doubting person perishes.” She clarified that she never doubts, but when problems crop up the mind becomes weak. This sadhu remarked that it was a case of *“Arjuna Vishada Yoga”*—the despondency of Arjuna. Master said, one must have absolute faith all the time.

Vijayalakshmi told the Master that she had heard about this sadhu from Devaki. This sadhu gave her copies of some of our publications and she said, she had already received GLIMPSES OF A GREAT

YOGI through Devaki. She wanted to make some offerings to us which this sadhu asked her to send later. The Master asked her to do Ramnam chanting. This sadhu introduced to her Ponraj, Radhakrishnan, Kanthan and Vivek. When this sadhu referred to Kanthan as his elder brother, Yogiji enquired in detail about him. This sadhu told Bhagavan that Kanthan was posted to Tiruvannamalai as Treasury Officer and was staying alone in a room. When we told Bhagavan that he had undergone two open heart surgeries, Bhagavan asked whether he was alright now. When Kanthan gave Bhagavan a negative reply and said he had even now problems, Bhagavan asked him to come near and sit by His side. Holding his hand, Bhagavan started working on him. Kanthan said, he had pain and palpitation while walking. Bhagavan asked him to get up and walk some distance and asked us to watch the duration of palpitation. He then asked Kanthan to keep in touch with Him and Kanthan promised to meet Him again.

Bhagavan was pleased to hear about the progress of Ramnam Japa Yagna. This sadhu read out the editorial from the special issue of TATTVA DARSANA on Ramnam and the message of Poojya Swami Satchidananda which the Master listened to with interest. A chartered accountant who had come with Vijayalakshmi said that by Master's grace, a projection in his head vanished. Radhakrishnan told Bhagavan that Prof. Balasubramaniam of Erode had reported about his cure by Bhagavan's grace. Bhagavan said, in the case of Kanthan also He wanted to invoke Father's grace, but it will take some time to get complete cure. Bhagavan showed us the Swami Matches with Fan symbol.

This sadhu told Bhagavan about our Ramnam Saptah and Lee Lozowick's programme. We also told Him about the contribution of Ramnam counts by Devaki and Sandhya. We told Him about the Radio talk of this sadhu and informed Vijayalakshmi also about our talks on the country and the people.

Yogi asked Vijayalakshmi what the people will do if Government takes away everything by way of tax. She and Ponraj pointed out that the impact was very low in India when compared to taxation in other countries.

Before Vijayalakshmi took leave, the auditor asked for a copy of TATTVA DARSANA and Bhagavan gave it to him. After she left, Bhagavan spent some more time with us. He went and sat before Kanthan. Bhagavan asked Vivek to take the *yagna danda* of this sadhu. He asked this sadhu not to touch it and Vivek took it in his hand and gave it to Bhagavan. Bhagavan said, “This is *sannyasa danda*. This Beggar is not a sannyasi, but Rangaraja is and therefore he holds it. This Beggar is simply holding it in hand and by holding it He will not become a sannyasi.” He smiled and told this sadhu that Kamandala has not yet come. This sadhu showed Him the Kottankucchi (coconut shell) given by Him. He laughed and said, it cannot become Kamandala.

Bhagavan spoke about this sadhu’s work, GLIMPSES OF A GREAT YOGI, and how it has attracted people. He called Bhaskar to sit by His side and then asked him whether he learnt philosophy from his father. Bhaskar replied that he was interested in Commerce and in sports. This sadhu told Bhagavan that by His blessings and grace Bhaskar had been to Malaysia for a sports event. Bhagavan then started discussing about sports. When Dr. Radhakrishnan told him that Rugby was a game different from football and was very aggressive, Yogiji remarked jovially that Swami Vivekananda wanted us to be “aggressive”.

Yogiji turned to Vivek and asked him about his health. He also enquired about Sadhu’s mother, Bharati and Nivedita. He questioned him about the progress in his and Nivedita’s studies. Recalling the blood donation campaign that they had organized, Bhagavan said, no more such campaigns need be organized by the Youth Association. This sadhu assured Him that we have advised the youth to concentrate in the Ramnam Campaign. He expressed His happiness and remarked that all their energy must be diverted to higher spiritual activities. He asked Kanthan to sit again by His side and offered a peeled banana to him. He held his hand and prayed for him.

This sadhu told Bhagavan about the letter from HINDUISM TODAY and read it out to Him. After listening to the questionnaire from the journal, Bhagavan asked this sadhu to prepare the reply to

those questions on His behalf and show it to Him before sending it. He gave to this sadhu, copies of Truman Caylor Wadlington's book, "YOGI RAMSURATKUMAR—God Child – Tiruvannamalai", some photographs and a copy of His message printed sometime back and asked this sadhu to send them to the magazine. This sadhu told Bhagavan about the corrected version of the message printed in TATTVA DARSANA and showed it to Him. He asked this sadhu to send them all. He also asked this sadhu to get Hilda Charlton's work and send it along with Lee Lozowick's poems published in TATTVA DARSANA.

Bhagavan then heard with patience, the draft Trust Deed of Sister Nivedita Academy and asked us to refer it to an advocate also before registering it. When this sadhu told Him that he was getting the signature of Vivek also as a trustee, Bhagavan asked Vivek whether he agreed to this sadhu making the Trust. Vivek said, he fully agreed, he was happy and will not make any claim on the possessions of this sadhu. Bhagavan felt very happy and blessed him.

This sadhu told Bhagavan that some of the students of Bharatiya Vidya Bhavan's Rajaji College wanted to have His darshan, He asked this sadhu to bring them after informing Him after Deepavali. He blessed this sadhu for the success of the humble work that he was doing.

Before sending away Gajaraj and his grandson, Yogi Ram, Bhagavan jovially asked Gajaraj where was 'Gajarani'. He blessed the family. He took the boy's spectacle and blessed it. By then, Anbazzhakan, son-in-law of former Governor of Kerala Sri P. Ramachandran, came there. Bhagavan asked this sadhu whether he remembered him and recalled our meeting in Bhagavan's presence some time ago.

Before seeing off this sadhu, Bhagavan took a big garland and put it around this sadhu's neck, blessing this sadhu on his birthday. He collected all the fruits in His presence and dumped them into the bag carried by Vivek for distribution as Prasad to all devotees. We all prostrated to Him, took His blessings again and took leave of Him.

CHAPTER 2.14

RAMNAM SAPTAHAM AND

YOGI RAMSURATKUMAR JAYANTI

On November 20, 1989, this sadhu accompanied by Vivek, Nivedita and Dr. Radhakrishnan, proceeded to Tiruvannamalai. Being his father's shraddha day, this sadhu took only some fruits and coffee during the day. We reached Tiruvannamalai in the afternoon. Bhagavan asked us to come at 4.00 PM. We came to Bhagavan's abode in time. Bhagavan received us and told this sadhu that He received our letter only after we reached there. Bhagavan insisted that this sadhu must take some food as he had already finished tarpana to the father. This sadhu made an offering to Bhagavan which He took into His hand saying "Your father has accepted this" and then this sadhu moved to Hotel Brindavan to have some light food. When we returned to the abode again, we found Vivek reading our write up on Bhagavan with answers to the questionnaire of "Hinduism Today", which we had prepared with the help of Radhakrishnan. He made us read it thrice and then approved of it and blessed this sadhu permitting him to send it to Hawaii. He also went through our pamphlet on Divine Name and suggested correct punctuation. When we discussed with Him about Dr. K. Venkatasubramaniam's proposal to hold a Seminar on Yogi Ramsuratkumar at Delhi, He did not approve of it and criticized the one held at Pondicherry.

When we spoke about Mother Jnaneswari's letter, He wanted us to convey His Father's Blessings to Her. He said, He listened to my Radio talk on 'Spiritual Basis of Patriotism' on October 30. He then took us all to the temple where He introduced this sadhu to the Executive Officer and other staff. We distributed some leaflets and presented our publications to the EO. We pointed out to the officer, the vandalism of some business people by putting up advertisements on the Arunachala Hill which is adored and worshipped as Siva Linga and perambulations done by thousands of devotees. He at once promised to stop such acts. He also assured Bhagavan that fishing will not be permitted in the temple tanks.

We spent a long time with Bhagavan sitting in the temple premises after He took us around. He made this sadhu and Vivek sit by His side. Bhagavan was holding this sadhu's hands all the time and this sadhu had the scintillating experience of being spiritually charged by Bhagavan. Bhagavan asked a mother who came forward to seek His blessing to go on chanting His name. This sadhu also chanted His name. Later He took us all back to His abode. He returned to us some vessels in which Preeta Ponraj, a devotee from Madras, had sent some food to Him. We discussed with Him about a letter that a devotee, Premnath Magazine of Chandigarh, had written about situation in Kashmir. Bhagavan said, "My Father will see that the Kashmir problem will be solved." We also discussed with Him about the Ramshila procession which took place in Chennai on Sunday, November 19, the obstruction created to it, and the detention of Vivek and some of the volunteers who participated in the procession by the police for some hours. Bhagavan assured that Ram Temple will come up in Ayodhya. Before leaving, Vivek took blessings of Bhagavan for the success in his examinations. While blessing Nivedita, He again put the question to her, "Do you know that I am a beggar?" Nivedita smiled and replied quoting a Tamil verse on Bhagavan, "*Yaatum tarum yaachakaa potri*"—"Hail the Beggar who gives everything". Bhagavan burst into laughter. We took leave of Him by 7.30 PM and He came up to the door step to see us off.



CHAPTER 2.15

“HINDUISM TODAY” INTERVIEW OF

YOGI RAMSURATKUMAR

The Write Up on Yogi Ramsuratkumar:

YOGI RAMSURATKUMAR

The Divine Light of Tiruvannamalai

--Sadhu Prof. V. Rangarajan

“If there is any land on this earth that can lay claim to be the blessed **Punya Bhoomi**, to be the land to which souls on this earth must come to account for Karma, the land to which every soul that is wending its way Godward must come to attain its home, the land where humanity has attained the highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and spirituality—it is India”, says Swami Vivekananda, the Patriot Monk of India. Since times immemorial, this land has been accepted as the chosen land of Gods and Goddesses to incarnate in human form to lead the souls in evolution from human to divine realms. Rightly this land came to be known as **Bharatavarsha**, the Land of Light. Innumerable are the saints and sages who have trodden on this sacred soil from Vedic times to the modern period and this land consequently has come to be known as **Ratnagrabha**—whose womb has carried priceless gems of Brahma Rishis and Raja Rishis,

In the lineage of the great sages and seers of this holy land, we have today in our midst H.H. Yogi Ramsuratkumar Maharaj, the Godchild of Tiruvannamalai. This great Yogi had the rare privilege of being moulded by three great spiritual giants of the modern period—Mahayogi Sri Aurobindo, Maharshi Ramana and Swami Ramdas. As the Yogi Himself has said, “Most men wouldn’t like to say they had three fathers, but this beggar has three fathers. There was much work done on this beggar. Aurobindo started, Ramana Maharshi did a little and Ramdas finished.” Sri Aurobindo gave him

the **Jnana** to seek the Truth, Sri Ramana lead Him in the path of **Tapas** and ultimately Sri Ramdas gave Him the **Bhakti** to soar into the realm of Divine Ecstasy.

Aruna is Sun, a mass of energy, in constant motion and **achala** is mountain, that which never moves. Arunachala is the wonderful conception of the combination of the kinetic and potential aspects of Energy – the Shakti and the Shiva – the Consciousness Force and the Brahman or the changeless ultimate Reality. **Arunachala**, one of the greatest **Jyotirlinga Kshetra** or the temple of Shiva in the form of Infinite Light, is the abode of great **siddhas** or self-realized masters and adepts. Today this place is sanctified by the presence of the holiest of the holy men in this pilgrim centre, who is none other than Yogi Ramsuratkumar.

Yogi Ramsuratkumar never claims himself to be a **Jnani**, **Yogi** or a God-man. He calls himself a beggar and true to his claim, he is always seen in his not so clean rags wrapped around his shoulders, the unkempt beard, a rustic turban, a couple of palm leaf fans tied together and held along with a coconut begging bowl in one hand and the fingers in the other hand rotating an unseen garland of beads to the tune of Ramanam on his lips. The way in which he walks, talks and meets people and responds to their approaches, all make him appear awe-inspiring to his devotees and a little eccentric to those who do not bother to know about him.

The Yogi, resembling the Bhishma Pitamaha of the Mahabharata times, is also a child of Mother Ganga. Born in a village near Banaras on the banks of Ganga, Ramsuratkumar grew up in rustic surroundings imbued with the intense spirit of devotion to his religion and culture and inspired by the noblest sentiments of patriotism which was in its ascendance thanks to the intense nationalist wave that had arisen at the time of his childhood. The young boy had a fascination for the company of sages and saints who could be seen in abundance in and around the holy city of Varanasi. An apparently trifling incident revealed to him the ephemeral nature of the worldly existence. One day, when the boy was drawing water from a village well, the loose end of his rope was flung in the opposite direction. It hit a bird perched on the wall of

the well. The bird at once fell life-less. The young boy, overwhelmed by remorsefulness, gave a solemn burial to the winged creature on the banks of River Ganges. From that moment, restlessness gripped his heart and he started searching for the Truth of Existence. His constant company with sadhus and sannyasis during the days of vacations in his school and college was a solace and inspiration to Him. Yet, his unquenchable thirst impelled him to leave his hearth and home to seek a Master who could guide him in spiritual life. In 1947, one night the young aspirant revealed to one of the Mahatmas on the banks of River Ganges his wish to be in the presence of Mahayogi Sri Aurobindo, the renowned patriot-sage who was at that time living in exile in Pondicherry.

Ramsuratkumar arrived at Aurobindo Ashram in Pondicherry in November 1947. In the living presence of the great saint of Pondicherry, the young aspirant did receive the spiritual enlightenment. Yet he needed someone who would personally guide him in his sadhana. Mahayogi Aurobindo, being completely withdrawn from all activities and living in complete isolation, could not provide the personal care that the young aspirant needed. Ramsuratkumar remembered the mention of another great saint by the old sadhu in Benaras to whom he had confided his intention to leave for the south. That saint was Maharshi Ramana of Arunachala.

Ramsuratkumar soon reached the abode of Maharishi Ramana. The closer proximity of the saint did give him the needed guidance for his **tapas** and **sadhana**. Yet the time had not yet come for the young aspirant to lose his identity in total self-realization. He had to pass through the portals of **Bhakti Yoga** before reaching the zenith of **Jnana**. Destiny therefore guided him to another great saint, Swami Ramdas of Anandashram, at Kanhangad, in North Kerala.

Unlike Sri Aurobindo and Maharshi Ramana, Swami Ramdas did not attract the young aspirant at once. Ramsuratkumar returned to Kashi soon. But in 1948, he again visited the abodes of the three masters. It was during this period that Maharshi Ramana's piercing gaze fell on the young Ramsuratkumar and transformed his life. From now onwards, Ramsuratkumar's life was one anchored on severe penance and ceaseless self-enquiry. In the same year,

Ramsuratkumar once again paid a visit to the Ashram of Swami Ramdas. This time also, some inexplicable force prevented him from getting a rapport with the master. Ramsuratkumar left the south and once again wandered in the north, travelling up to the Himalayas. It was when he was in the snow-clad mountain, in 1950, that he came to know about the **Mahasamadhi** of his two great preceptors – Mahayogi Sri Aurobindo and Maharshi Ramana. He felt deep within his heart that he missed golden opportunities in life. He would not miss yet another opportunity and therefore he rushed back to Kanhangad. This time Swami Ramdas looked entirely a different person. Ramsuratkumar realized that “Ramdas is this beggar’s Father”. It was during this third visit that Ramsuratkumar’s greatest moment of life came. He was given initiation into the great mantra, “**Aum Sri Ram Jai Ram Jai Jai Ram**”. The master commanded the disciple to go and sit in a place and chant the **mantra** for all the twenty four hours of the day. Ramsuratkumar remained in a state of ecstatic God-consciousness for several days. This most significant event occurred in 1952.

Even as Ramakrishna did not want young Narendra to remain totally immersed in **Nirvikalpa Samadhi**, so also Swami Ramdas willed Ramsuratkumar to go into the world of action and face the chaos there to mould himself into His instrument to guide the destiny of thousands of souls in the world seeking spiritual realization. Ramdas asked Ramsuratkumar to leave the Ashram. When the latter was about to do so, the master asked him where he would go. The disciple replied, “To Tiruvannamalai”. But the ways of the Divine are inscrutable. It took seven years of wandering in the garb of a penniless beggar, for Ramsuratkumar to reach Tiruvannamalai from Kanhangad. He traversed the length and breadth of the country and ultimately reached Tiruvannamalai in the spring of 1959 and settled down at the foot of the great Arunachala Hill.

It was not an easy going life for the young recluse who took his final refuge in Arunachaleswara. Staying under a tree – Alexandrian land – near the railway station, sometimes in the precincts of the Arunachaleswara temple, sometimes in a cremation ground and yet some other times in a temple mandapa, Yogi Ramsuratkumar was open to the vagaries of nature. His garb of the beggar attracted the

curiosity of urchins and anti-social elements who gave him troubles not in small measure. With bundles of newspapers carried in a basket, with cigarette on his lips, with palm-leaf fan and coconut shell in his hand, sometimes a dirty turban on his head wound by flower garlands, he appeared a figure of fun for the common folk.

But his close association with Sri Gnanananda Giri Swami of Tirukkcoilur could not conceal the great spiritual giant in him from the vision of the devotees of the Swami. Some of the spiritual seekers from the East as well as the West, frequenting the Ramanashramam in Tiruvannamalai, were also capable of discerning the identity of the saint hiding in the garb of a dirty beggar. Soon renowned scholars, poets, industrialists, businessmen, high officials and men of eminence from various walks of life started approaching him for spiritual guidance and all his denials of any saintliness in him and his claim of a beggar were of no avail.

Yogi Ramsuratkumar was drawn to the limelight when scholars started writing on him. The renowned Tamil savants, Sri Ki. Va. Jagannathan, Sri Te. Po. Meenakshisundaranar and Sri Periyaswami Thooran burst into songs and poems at his very sight. Truman Caylor Wadlington, an ardent follower of Advaita Vedanta from America, was drawn to him and he wrote a biography – **“Yogi Ramsuratkumar The Godchild Tiruvannamalai”**, which drew many western spiritual seekers to Yogi Ramsuratkumar. Hilda Charlton, Lee Lozowick, Arthur Hillcoat and many others have poured out their feelings of devotion and reverence to him in their writings.

This writer was guided to the great Master by the benign grace of Mother Mayee of Kanyakumari, a great mystic who used to live like a mad beggar woman, always surrounded by some forty or fifty dogs and wandering at Kanyakumari, the feet of Mother India constantly washed by three great oceans. It was the infinite grace and unbounded compassion of his Master that enabled this writer to author his Master’s biography – **“The Glimpses of a Great Yogi”** – which has received a spontaneous welcome from the devotees and spiritual aspirants in the East and the West. The Master’s generous heart opened up to accept this humble servant and initiate him into

the order of Sadhus, at the Banyan Tree Cave at the Arunachala Hills where Swami Ramdas had sat and meditated. This new birth of this writer happened on the auspicious day of the Jayanti of Swami Ramdas on April 26, 1988. Again it is the limitless grace of the Master that this sadhu has been entrusted with the responsibility of organizing a World Movement for Ramnam for completing the target of chanting of 15,500 crores of Ramanam Taraka Mantra, “**Aum Sir Ram Jai Ram Jai Jai Ram**” – a yagna for world peace started by Poojya Mataji Krishnabai of Anandashram, Kanhangad – a mission very dear to the Master’s heart.

The Master’s message and mission can be summed up in his replies to the questions that HINDUISM TODAY has posed before Him:-

Q: What is His Holiness’s advice to Hindus living in India?

A: Hindus living in India should be proud of their nation and culture. They have to live up to the principles of **dharm**a as taught in the scriptures. Do **Ramanama Japa** as a kind of spiritual and social service.

Q: What is His Holiness’s advice to Hindus living outside of India?

A: Do your duty without losing your cultural identity. Chant **Ramanama** to develop peace around you.

Q: What is the biggest problem facing Hindus today, and what will be the biggest challenge in the 1990’s?

A: Aping of false values which do not fit into the Indian environment.

Q: How can we encourage more Hindus to become vegetarians?

A: This question has no relevance to any particular religion. Education and publicity are the proper means for spreading vegetarianism. Vegetarianism is good for health in order to prolong the life span of an individual. Vegetarianism provides the necessary

biological condition for temperance and develops a sense of respect for life in any form.

Q: What is the greatest spiritual quality a person may possess?

A: Humility and respect for others in the discharge of our duties without selfishness.

Q: What has been His Holiness's greatest challenge and your greatest reward in your spiritual work?

A: World peace and inculcation of spiritual values in all walks of life.

Q: What has been His Holiness's greatest disappointment?

A: Adharma

Q: Can His Holiness say anything about His early life, what brought His Holiness to His present path?

A: Compassion over a dying bird was a turning point which was followed by exposure to the sadhus along the banks of the Ganges.

Q: Can His Holiness share some of your deep mystical experience?

A: Mystical experience is shared when the other member reaches the necessary maturity. There is no declaration about sharing experiences, for sharing itself is an experience at the spiritual realm.

Q: What sages have most influenced His Holiness's life?

A: Sri Aurobindo, Bhagavan Ramana Maharshi and Swami Ramdas directly. Indirect influence—all sages through Kabirdas, Surdas, Tulsidas, Sri Ramakrishna Paramahansa, Swami Vivekananda and the Divine Mother Saradamani Devi.

Q: What is the benefit of pilgrimage to Arunachalam?

A: This is to be experienced and not something sold across the counter in Arunachalam railway station or any place.

Q: What is His Holiness's sampradaya? Chosen Deity?

A: There is no sampradaya for one who is out of everything. Shiva, Rama, Krishna are the chosen deities for the Kali Yuga.

Q: What recommendations does His Holiness have for raising children?

A: Children are the best assets for any culture if they are raised properly both at the mental and physical levels.

Q: What is the value of temple worship?

A: Prepares the mind to understand the oneness of the microcosm (the human body-mind complex) and the Macrocosm. The Indian temple is the treasure house of art, social interactionism and spiritual values.

HINDUISM TODAY published the following article in its issue:

A BEGGAR WHO OWNS THE WORLD

He chain smokes, eats out of a cracked coconut shell, wields a giant palm-leaf fan and beds on store verandas, in temple compounds or beneath the starry sky. But Yogi Ramsuratkumar is no vagrant. He holds degrees from three of India's greatest "universities" – Sri Aurobindo, Ramana Maharshi and Sri Ramdas. But at 71, the student is now a teacher himself, and his "students" range from Tamil savants to simple servants. They come from as far away as Arizona, USA, for a few golden moments. His teaching is simple and obscures a lifetime of inner study: "Feel the Presence of the Father within and all about you and the Divine guidance in all your acts. God is not far away; He is here, right where you are."

His haunt is the town of Tiruvannamalai, at the foot of Arunachala Hill, South India, where legend says Siva appeared as a column of

fiery light. He wakes to crow cacophonies or the hungry whines of stray dogs that come to him for alms – and get them. Devotees seek him out from early dawn to late night. Invariably, he curtly asks them why they come to him and repeats, “I am a beggar. What do I have to give you?” They insist on staying. He laughs, enjoying their invincible faith, and in his laugh, blessings commence.

But seeing him is not guaranteed. Nowadays, you have to get invited through a little dilapidated iron gate outside the simple room he occupies. For first timers it’s more imposing than the four-story temple entrance tower down the street. But just when it seems he’s not in – or you fear you are not worthy enough – he appears. He may stand there with his odd-shaped, thatched fan in one hand and wave the other as though etherically pushing away whatever burden you secretly brought, then smile and send you away. Or he may invite you in.

Author Ma Navarathnam and husband Thiru had such fortune and made these notes: “Under the Punnai tree, amidst heaps of newspaper bundles, dried twigs, faded leaves and rotten refuse, we met him for the first time. He is playing with his fingers as if rolling the rosary and his lips whispering “Om Sri Ram Jai Ram Jai Jai Ram”. We begin to sense a great wave of joy in his presence and realize the luminous Reality touching our consciousness. The yogi laughs, jokes, enjoys his smoking and in his own joyous freedom enables us to free ourselves from the grip of desires, demands, fears, stress and weakness.”

Though two-way discussion is rare, teenager Kumari Nivedita one day innocently hit a sensitive nerve when she doubted his beggar’s identity. “So you don’t believe I’m a beggar!” he challenged. “If you say so,” she quickly demurred. “Then what do you think of me?” “I think you are a great yogi,” she said flatly. “What do you mean by a yogi?” he asked. “You are not affected by pleasure and pain, praise and condemnation...” she quoted from the **Gita**. “But this stone here is also like that. Is it a yogi?” he demanded. “You are not a stone; the stone will break when it is hit with a hammer,” she insisted. “So will my leg,” he replied. “No,” she argued, “You are not the body; therefore you will not be affected”. “But how do you

know I am such a yogi?” he baited. “You told Dr. Radhakrishnan that whosoever thought of you in whatsoever manner, you appeared to them like that. I think of you as a great yogi and therefore you appear to me as a great yogi.” He gave up and laughed.

The Turning Point: Death of a Bird

Yogi Ramsuratkumar was born in 1918 on the banks of the Ganges near Benares. As a boy he befriended the area’s colourful sadhus, sages and mendicants, spending his every free moment – and many nights – with them before the dhuni fire, spellbound by their wondrous tales of Gods and yogic visions. In the daytime he would lead them to his home and feed them.

One day when fetching water, the rope of his pail flung loose and killed a small bird perched inside the well. He felt crushed. He carried the lifeless creature down to the Ganges, performed a final ritual, floated it out on the river and, as tears flowed down his cheeks, swore that compassion would be his lifelong guide.

It appears he received a good college education but it failed to interest him. He gravitated back to his old sadhu friends on the banks of the Ganges. One night one of them told him about two South Indian saints – Sri Aurobindo and Ramana Maharishi. The young God-seeker set off at once, found them and secured profound awakenings during this period. Then in 1950, while moving high in the snow-clad Himalayas, he heard that his two teachers had died. He immediately charged back down south to the ashram of a third, and living, great soul, Ramdas. He had twice before reached the steps of Ramdas’ ashram and prematurely left. Now he was determined not to lose another “golden opportunity of keeping company with the great master.” Ramdas received him, initiated him into the great Ram mantra and after some time, sent him off on mission with secret blessings. For seven years he wandered India, performing one sadhana – seeing the within and without illumined by the same light. In 1959 he arrived in Tiruvannamalai, the same place where his master Ramana Maharishi had meditated for decades.

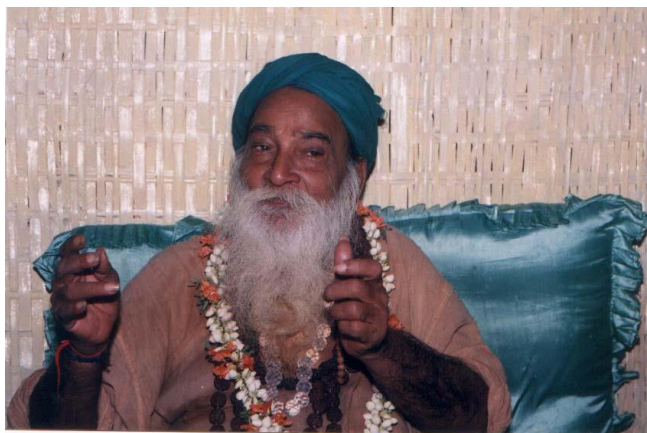
Aggressive Hinduism

Yogi Ramsuratkumar has no organization but his voice echoes loudly in the pages of **Tattva Darsana** journal published by Professor Rangarajan, founder of Sister Nivedita Academy and the yogi's only initiated disciple. The Academy's ambitious Yogi Ramsuratkumar Youth Wing often gets the yogi's jovial scolding: "Our real work is not to produce engineers and computer scientists – our goal is higher. If man depends on the computer, the mind will deteriorate."

Hinduism Today, via Professor Rangarajan, was able to catch the Yogi for a few candid thoughts. He quickly warned: "Aping false values which do not fit into the Indian environment" is Hinduism's biggest challenge today. Resonating tradition, he asserted, "Humility, selflessness and respect for others in the discharge of duties is the highest spiritual quality, and children – raised properly, physically and mentally – are any culture's greatest asset." Though his skin is wrinkled and hair is white, this yogi has fire in his eyes and when he launches into "The need for the day is 'Aggressive Hinduism'", you realize this is not a beggar begging; this is a king giving orders.

Courtesy: HINDUISM TODAY, Hawaii

[TATTVA DARSANA, August 90-January 91, Vol 7, Nos 3&4]



CHAPTER 2.16

FIRST ANNIVERSARY OF YOGI

RAMSURATKUMAR YOUTH ASSOCIATION

On Saturday, December 9, 1989, in the morning, accompanied by Chi. Vivekanandan, Kum. Nivedita and Kum. Vijayalakshmi, Sadhu left for Tiruvannamalai and reached Master's abode in the noon. Devaki and Sujata of Hyderabad were waiting there for Bhagavan who had gone out. Sadhu's brother, Lakshmikanthan and sister-in-law, Saaranaayaki, also came there. Bhagavan came at 6.00 PM with Ganeshan. As soon as He alighted from the car, He addressed the sadhu and said, "You must pardon this Beggar." Then He took His hand and led him inside His abode. The others also accompanied. We all sat with Him till 11.00 PM. He said, He was busy with Lee Lozowick and devotees from abroad from 6.00 AM to 6.00 PM and He had no time to stretch His leg and "even to breathe". Bhagavan was sending away the devotees thronging to His door step. Two engineers from Kalpakkam and three devotees from Sivakashi joined us. When the Master settled down to relax, He started as usual to tease Nivedita. He asked her whether she knew that He was a Beggar. Nivedita replied that He was a 'Great Beggar' as well as a 'Great Yogi'. He asked her again: "T.P. Meenakshisundaram says that He is a great beggar and your father says He is a great Yogi—which of these is true?" Nivedita replied, "Both are true." Yogiji showed her His stick and laughing hilariously, He said, "Nivedita will say that her father has a longer stick." When He was a little harsh to Devaki who wanted to serve Him some tiffin, Nivedita felt upset. Yogi laughed and said, "Nivedita is siding with Devaki." The sadhu remarked jovially that Devaki always wrote to Nivedita only. A devotee, Lilavati, remarked that Nellikkai (gooseberry) caused problem for her. The sadhu pointed out that it was a panacea to Dr. C.V. Radhakrishnan as advised by Bhagavan, just like honey recommended by Bhagavan to Vivek was panacea to him. Bhagavan turned to Vivek and reminded him not to indulge again in activities like blood donation. Vivek explained to Him the activities undertaken by

Yogi Ramsuratkumar Youth Association and future plans. Bhagavan took the hand of sadhu and started pressing it, passing on His spiritual vibrations. Sadhu spoke to Him about situation in Kashmir and handed over to Him copies of Sri Aurobindo's speech. Bhagavan distributed the copies to everyone present. Somebody remarked that He looked like a '*saamiyaar*' (saint) with all garlands around His neck. Immediately Bhagavan took out some of the garlands and put them around the neck of the sadhu and said, "This beggar wants to see Rangaraja look like a *saamiyaar*" and laughed loudly. The Swami of Tiruppanandal came there. Bhagavan gave the publications of Sister Nivedita Academy to him. Lee came and dropped a letter before Bhagavan. Bhagavan brought his earlier letters from inside and made sadhu read all of them. Later He gave them all to sadhu for publication. He also returned a book written by Narayanan of Chennai on Bhagavan. Two mothers came for His blessings and left immediately. Yogiji turned to Nivedita and remarked, "Because of your father's work (Glimpses of a Great Yogi) people are crowding up here. This is your father's work. This Beggar has no rest now." When Devaki asked Him permission to bring a group of students for His darshan, Yogiji said, "Alright" and added, "See this Beggar is already hard-pressed and she wants to bring more people." Yogiji blessed all devotees. Before leaving us, He took this sadhu's danda into His hand as usual, blessed it and returned it to sadhu. The sadhu and party stayed in a neighbour's house for the night and in the early morning, when Nivedita and Devaki came out, they saw Bhagavan coming out of His abode. "We have met very nicely", Bhagavan said and blessed them and walked away.

On 29th December 1989, Preeta, who had returned after her visit to Bhagavan, narrated how she got the silhouette of Bhagavan on the plate on which she took the Arati of Bhagavan.

Accompanied by Sow. Rajini Bhagve and Diana from Mumbai, Chi. Vivek, Kum. Nivedita, and Sow. Gita, Sadhu drove to Tiruvannamalai in the morning of Saturday, December 30, 1989, and reached Master's abode in the afternoon. There was a big

crowd in the presence of Bhagavan. Yet He received Sadhu and others with all kindness. Sri Shankararajulu of Madurai was also sitting there. Bhagavan asked the sadhu whether he knew him. Sadhu replied that he knew him well and had also written a letter to him regarding the activities of YRYA. Bhagavan enquired about the visitors and Sadhu introduced Rajini and Diana. Bhagavan asked them about Bhagavan Nityananda's Ashram in Ganeshpuri. He advised Sadhu to visit the Ashram when he visits Mumbai and Sadhu assured to do so. He jovially asked Rajini about the difference between a 'lawyer' and a 'liar' and cracked a joke that lawyers and businessmen cannot be honest in their profession. Rajini agreed with him and said even to save an innocent man, one has to tell lies. Yogiji asked Nivedita whether she would like to be a lawyer. Nivedita replied in the negative. He then laughed and said that she could never become a High Court Judge or a Supreme Court Judge. He jovially remarked that our Academy was named after Nivedita and asked Vivek whether he envied her. The sadhu immediately remarked that we are celebrating Vivekananda's Jayanti, but He retorted, "Yet, the Academy is named only after Nivedita" and laughed aloud. Sadhu then spoke to Him about the prizes and awards for the Vivekananda Jayanti Competitions and He blessed our endeavour and permitted us to bring the prizes and awards to His presence before distribution. Sadhu spoke to Him about a mother, Rajeswari, getting cured by Ramnam. Yogiji turned to Shankararajulu and jovially remarked: "Rangaraja is doing miracles." Sadhu remarked that it was all His grace and blessings. Bhagavan remarked that it was His Father's Grace and Blessings. He referred to the story of Sampati in Ramayana growing wings when he heard the monkeys chant Ramanam. Sadhu told Bhagavan about his talk in the All India Radio on Vivekananda Jayanti.

Rajini wanted to garland Bhagavan and He permitted her. He was joking with her and Diana. He asked them about Jethmalani. They told him that he was practising in Supreme Court and sometimes came to High court. He asked them whether they went to Supreme Court some times and they said 'yes'. He allowed Rajini to take a photograph of Bhagavan. Taking the blessings of Bhagavan for a happy new year, we took leave of Him.

CHAPTER 2.17

ETERNAL SLEEP OF SADHU'S MOTHER

On January 7, 1990, Dr. C.V. Radhakrishnan, Vivekanandan, and Nivedita, accompanied by Dr. Mahendra, left for Tiruvannamalai to take the blessings of Bhagavan. They reached His abode in the noon. Bhagavan asked them to come in the evening. They went for a walk up the Arunachala Hill, but were caught in heavy rain while climbing down. In their eagerness not to miss the darshan of Bhagavan in the appointed time, they reached His abode in wet clothes. Seeing them in that condition, Bhagavan, feigning anxiety, asked Vivek and Nivedita: "What will Rangaraja think? He sent you to see this beggar and this beggar has made you wait and get drenched in rain!" He got up, went inside and brought some shawls and presented one to each of them. Then He asked the devotees to accompany Him and proceeded to Udipi Brindavan. He asked the proprietor and His ardent devotee, Ramachandra Upadhyaya, to get some dry clothes of his son and daughter to be presented to Vivek and Nivedita. He ordered food for the children and the devotees who accompanied them and asked them to stay there for the night. Next morning after the darshan of Bhagavan, they came back with thrilling experience and Bhagavan's bountiful Prasad and blessings for the Swami Vivekananda Jayanti.

Here is a detailed account⁸ of that incident -

<https://yogiramsuratkumarblog.wordpress.com/2016/03/30/yogim-vande-jagatgurum-part-8/>

⁸ *Yogim Vande Jagatgurum (Part 8)*

*Yogim Vande Jagatgurum – My Salutations to Yogi
Ramsuratkumar*

Yet another memorable event happened on 7, Jan 1990[i] where Yogiji led us to a hotel and took personal care of us. That day, Prof. C.V. Radhakrishnan, Dr. Mahendra from South Africa, my brother, Vivek, and me, went to Tiruvannamalai. We had Yogiji's darshan in the morning. Yogiji asked us to come back again at 4 PM.

Vivek again visited Tiruvannamalai with Srinivasan on 16th morning. Vivek and Srinivasan met Bhagavan and discussed with him about a proposal to start a Veda Pathasala. Bhagavan advised Vivek to concentrate on his engineering studies and asked Srinivasan to consult the sadhu about the practical difficulties in setting up a Pathasala though the idea was noble.

Since we had time, we climbed up the Arunachala mountain to meet Narikutti Swami, a friendly Swami residing in one of the caves. By the time we came down for Yogiji's darshan, it started raining profusely. We got drenched in the rain. Still we did not stop on the way as we wanted to be present at Yogiji's place at 4 PM, as He would be expecting us. When He tells us something, we just had to abide by it. He would not like it, if His instruction was not followed properly.

When we reached the gate of Sannadhi Street house, Vivek started shivering in chillness. Yogiji came to open the gate. He became very much disturbed at Vivek's condition. Yogiji gave each of us a shawl to keep ourselves warm. In spite of using the shawl, Vivek continued to shiver. Yogiji hurriedly took us to Hotel Udipi Brindavan and asked Sri Ramachandra Upadyaya to get us new clothes. Sri Upadyaya told that his kids' clothes would fit us and he immediately got them from his house. He also got his own dhotis for Prof. CVR and Dr. Mahendra.

Yogiji remained with us in the hotel room for some time. We had some hot milk. Only after ensuring that we were all doing fine, He left for His place. He expressed His concern that having come for His darshan, we got drenched in the rain. He sounded as though it was His fault that He allowed this to happen to us and He wanted to make sure that we were alright. Didn't Krishna lift Mount Govardhan, with utmost concern for his beloved Gopa families, to protect them from the torrential rain?

On 19th, Pushpa and Preeta, who had visited Bhagavan (on 29th December 1989) and got a silhouette of Bhagavan inside the top cover of a tiffin box with which they had taken aarati of Bhagavan, brought the tiffin box to be preserved in Sadhu's ashram. It so happened that Nivedita, daughter of Preeta, a little convent girl, reported to Bhagavan that her miss in the school told her that only Jesus Christ could perform miracles and not the Hindu gods. Bhagavan didn't reply immediately, but when they were taking the aarati of Bhagavan, He raised his palm leaf fan in His hand and blessed them. After the aarati, Bhagavan asked them to look into the black silhouette formed on the surface of the tiffin box and laughing aloud, told Nivedita to go and tell her teacher that Hindu gods too can perform miracles.

Here is a detailed account⁹ of that miracle Yogiji performed for the young Nivedita Ponraj.

⁹ *Yogiji's Image on Aarati Plate*

Miracle done for Nivedita — Silhouette of Bhagaan on the plate

Excerpt from Tattva Darsana – Quarterly, January – June 2015 (http://sribharatamatamandir.org/word/?page_id=51) “On 29th (December 1989), Preeta, who had returned after her visit to Bhagavan, narrated how she got the silhouette of Bhagaan on the plate on which she took the Arati of Bhagavan.”

Here is the full incident as narrated by Nivedita (to Nivedita) : Smt. Preeta Ponraj and Sri Ponraj went with their children, Nivedita and Arjun, from Chennai to Tiruvannamalai to have the Darshan of Yogi Ramsuratkumar at his Sannadhi street residence. In a casual conversation, their daughter Kum. Nivedita who was then studying in 4th or 5th standard, told Yogi Ramsuratkumar how she has been told in her convent school that only Jesus Christ can do miracles. Yogiji listened to her and just said “Oh! Is this what your school people have told you?”. He did not give any further reply. Smt. Shivashankari,

<https://yogiramsuratkumarblog.wordpress.com/2016/03/21/yogiji-is-image-on-aarati-plate/>

On 26th, Vivek and Nivedita went again to Tiruvannamalai with Preeta, Ponraj and other devotees. They presented before Yogi a colourful photo album of the programme of Yogi Ramsuratkumar Youth Association. Yogi also enquired about the glass case

renowned author and many other devotees were also present. These devotees had the habit of doing Arati of Yogi Ramsuratkumar when they conclude singing his name. Nivedita's grand mother Smt. Rajeshwari, Smt. Shashirekha Chandreshekar and Smt. Rukmini did the Aarathi. To burn the camphor, they used the lid of a small tiffin box in which Smt. Preetha had brought some food to eat. As they had used a big camphor, the lid became very hot. After arathi was done, Yogiji asked them to leave it near him. After sometime, Yogiji told Nivedita that it is not that only Jesus Christ can do miracles. He asked her to check the tiffin box lid which had the marks left by the burnt camphor. To the utter surprise of all, they found the image of Yogiji on the lid. They could see the image of Yogiji wearing the turban and shawl. Yogiji laughed heartily enjoying the divine leela.

On return to Chennai, Smt. Preetha & family directly visited Sadhu Rangarajan to relate the incident. This tiffin box is now kept in Sri Bharat Mata Mandir, K.R. Puram, Bangalore.

It is important for devotees to note that Yogi Ramsuratkumar never encouraged devotees to get excited over the miracles. He used to discourage the propaganda of any miracle attributed to him. He would generally not give much importance to miracles saying that it was all Father's leela. Yet, there are a few incidents where He wanted to make a point and made sure that the devotees realize his divine potential. This is one such incident where He willingly did a miracle to instill faith in the heart of a young devotee towards our culture and heritage.

presented by K.N. Venkatraman to preserve His life-size portrait. He sent his Prasad to be distributed to all His devotees in Chennai.

The Mahasamadhi Day of Poojya Mataji Krishnabai of Anandashram was observed on February 2, 1990. The next morning, Nivedita and her friends Gayatri and Malini proceeded to Tiruvannamalai to report to Bhagavan about the programme and take His blessings. Bhagavan enquired about the health of Sadhu's mother, Janakiammal.

In February second week, the issue of TATTVA DARSANA Quarterly was getting ready to be released at the hands of Bhagavan as usual and Sadhu sent a message to Bhagavan through Parimelazhagan, a devotee that he will come with the copies of the journal in the third week. Surprisingly, Bhagavan told the devotee, "Rangaraja may not be able to come". The devotee was amazed and assured Bhagavan that Rangaraja will come with the copies. On 10th February, Sadhu's mother was admitted in the Royapettah Government Hospital in Chennai and day by day her condition became critical.

Parimelazhagan sent a telegram to Bhagavan informing about her attainment of eternal rest. After everything was over, Parimelazhagan went to see Bhagavan again. Bhagavan told him, "The mother called this Beggar and He was by her side when she departed from this mortal world."

On Wednesday, March 7, 1990, Sadhu, accompanied by Dr. C.V. Radhakrishnan and his son Bhaskar, reached Master's abode in the morning of that day. Yogiji received this sadhu and told him emphatically: "There is no doubt at all that mother Janaki Ammal has merged in Him. She has been chanting My Father's name till the end. She has left with Father's name on her lips." He advised the sadhu to take her ashes for immersion in Ganga either at Prayag or in Varanasi. He also asked the sadhu to write to Swami Satchidananda about the special Akhanda Ramanama Yagna that we planned to organise to pay homage to the mother.

Bhagavan then started discussing about our work. He asked the sadhu to write to Dr. T.I. Radhakrishnan at Trichur to get detailed information about the proposed Athiratra Soma Yaga being organized at Trichur and to give coverage to it in TATTVA DARSANA and our news bulletin, HINDU VOICE INTERNATIONAL. He asked Sadhu to publish Lee Lozowick's poems in full even if there were repetitions. He then gave copies of Deepavali Malar of KALKI Tamil weekly of the years 1979 and 1980 and asked Sadhu to read some stories written by Rajaji (C. Rajagopalachari). He also evinced interest in knowing the biography of Rajaji.

Our discussions then turned about the progress of SISTER NIVEDITA ACADEMY. He asked about the contributions made by Ilayaraja and AR.PN. Rajamanicka Nadar. He said, "You are doing my Father's work. Sister Nivedita Academy will grow and will have its own premises." He also asked Sadhu to write to SVN Rao who had sent an offering of Rs.116 to Bhagavan. He then discussed with Radhakrishnan about his flat problem and spoke to his son about his work. He saw us off telling us that we could meet Him the next day.

On the next morning, we came to the abode of Bhagavan for His darshan. He introduced to us a family which had come from Hyderabad and presented to them and other friends the copies of TATTVA DARSANA. He asked why Vivek and Nivedita did not come with us and we replied that they were busy with their studies. He blessed all the members of the family. When He asked the sadhu whether he had anything specific to ask, Sadhu replied: "Your blessings for the success of our endeavours". Bhagavan immediately responded: "That you need not ask. You are within me and this Beggar is within you. You are doing My Father's work and that is bound to succeed." We took leave of Him and returned to Chennai.

CHAPTER 2.18

GOSPEL OF YOGI RAMSURATKUMAR

Vivek, Nivedita and Bharati visited Tiruvannamalai on 27th March, 1990, to appraise master about the work of the Academy and Association. Master instructed Sadhu to undertake the printing of *Tiruvannamalaiyil Oru Kuzhandai*, a Tamil work on Him by Sri T.P.M. Gnanaprakasham, son of the renowned Tamil savant, T.P. Meenakshisundaram.

On May 12, Vivek attended a blood donation campaign and donated blood and the sadhu censored him for going against the orders of our Master. Vivek had the opportunity to realize soon that the Master, sitting in Tiruvannamalai, was watching every movement of his devotees.

Sadhu informed Bhagavan about his proposed visit to Tiruvannamalai on May 17. On that day, accompanied by Vivek, Sriram Naik and Sri Mavlankar, another devotee from Mumbai, he reached Tiruvannamalai in the morning. Then we proceeded to the abode of Bhagavan. He received us all and spent two hours with us. The first thing He did was to ask Vivek to sit by His side and fan Him for some time. Then He brought a piece of camphor and asked Vivek to light it. When all of us were wondering why He was asking him to do that, Bhagavan coolly told Vivek: “Having given so much of blood, you must be very tired. Give the fan to Radhakrishnan.” At the very sight of Vivek coming before him, Bhagavan had recognized that he had donated blood in a campaign in spite of Bhagavan’s earlier instructions to him and therefore Bhagavan made him do the *prayaschittha* for the action. The sadhu was well aware that nothing could be hidden from the vision of the Master and it was a great relief that Bhagavan, without telling anything, made Vivek atone for the violation.

Yogiji then made Sadhu sit by His side and held the sadhu’s hand and went into deep meditation for more than half an hour invigorating the sadhu. He then took two bananas, peeled them one after the other and gave to the sadhu to eat. He also gave a few dry

nuts which some devotee had sent. He then turned to Dr. C.V. Radhakrishnan and enquired about his health. The sadhu then introduced Sriram Naik and Mavlankar. We spoke to him about the Ramnam work in Bombay. He gave the sadhu letters from Lee Lozowick and asked him to write to Vijaya not to bring out any book. He said, He missed the sadhu's Radio talk as He received our letter late. After two hours with the yogi, we returned to the room.

On Friday, May 18, we met the Master again in the morning. Mavlankar spoke to Him about his spondylitis problem and Bhagavan did some spiritual healing. He received a letter from Sivaramakrishna Iyer of Tirukkoilur and made the sadhu read it. The sadhu spoke to Him about his inability to attend the Atiratra Soma Yaga in Kerala. Bhagavan remarked that the sadhu should have gone without waiting for invitation. He then asked the sadhu whether he could stay on in Tiruvannamalai till 20th. The sadhu felt that there must be something very important and readily agreed to Bhagavan's order. Bhagavan said the others could return to Madras and they need not wait for the sadhu. Vivek wanted to stay on, but Bhagavan jovially told him that because He had asked the sadhu to stay on, Vivek is also tempted. He then called Vivek by His side, gave him eight annas, and then told that he could go home happily. After the devotees left, Master spent some more time with the sadhu.

In the evening, the sadhu came to the abode of the Master again. Devotees were waiting outside. Siva, the attendant, went inside and told the Master about the sadhu's arrival. He came out and received us all. We spent two hours chanting His name.

The next morning, the sadhu accompanied by Sriram Naik and Mavlankar, came to the abode of the Master. He was sitting on the top of the Temple Cart Mandap and seeing us He came down. He received us and took us inside his abode. Soon some more devotees like Nagalakshmi, Parvati and her mother joined us. The ladies were singing the songs of Periyaswami Thooran, T.P. Meenakshi Sundaram and Ki. Va. Jagannathan on the Master. He ordered milk and tea for all of us. This sadhu was looking at Him thinking of the good fortune of getting Him as Guru. Bhagavan read the thoughts in

this sadhu's mind. He turned to Parvati and jovially started His conversation:

"See Parvati, Rangaraja is a sannyasi. But he calls this beggar his Guru. How can this dirty beggar be his Guru? Can you say anything about this? Is this right?"

And He burst into laughter. Parvati replied:

"He is absolutely right, Swami."

Bhagavan laughed hilariously and asked again:

"How can a dirty beggar have a sannyasi as a disciple?"

"You are not an ordinary beggar, you are a special beggar", she retorted. He again laughed hilariously, patting on this sadhu's hands and thigh.

We continued the bhajan. A devotee, Krishnaswami from Srirangam came with his family. They placed a biscuit packet before Master. Master took three biscuits from that and gave to this sadhu. Sivaramakrishna Iyer also joined us. This sadhu told Bhagavan that Sriram Naik and Mavlankar were leaving for Kanhangad and this sadhu has given them a letter addressed to Poojya Swami Satchidanandaji.

In the evening the sadhu went again to Master. Rosoura and some other devotees were waiting there. T.R. Srinivasan of Ramanashram came there to convey to Master information about the foreign trip of Sri Ganeshan, editor of 'Mountain Path'. Master gave some instructions and blessings to him through Srinivasan. We started chanting Master's name. Parvati, her mother and Kristi joined us. Suddenly Master turned to this sadhu and asked:

"My Master asked me to chant Ramnam. But this beggar is asking everyone to chant his name. He is mad. Isn't it?"

"No," this sadhu replied.

Parvati joined: “Rama is in your name.” Master laughed aloud.

Master then took out some letters that had come to Him and asked the sadhu to read them. He picked up one of the letters and asked this sadhu to reply to it on His behalf and this sadhu accepted. We continued chanting. Master ordered milk for all of us. Suddenly there were dark clouds and it started raining. The lights also went off. Bhagavan turned to Parvati and said: “See, there is rain and no light. Parvati’s father will be worried. Now you will think that, by going to this beggar, you got drenched in rain and caught in darkness and you won’t come again.”

Parvati replied: “No Swami, we will come.” Her mother Sundari added: “By your name, if one can cross *samsara sagara*, what is there to be bothered about rain and this darkness?”

Master turned to the sadhu and asked: “What, Rangaraja? They say, this beggar’s name can save them. Do you think so?”

“There is no doubt about it”, this sadhu replied.

The light came after sometime. Bhagavan turned to this sadhu and then continued His conversation; “There have been innumerable saints. They are all forgotten. But the Ramayana and Mahabharata are remembered. This beggar, in his madness, says that Ramayana and Mahabharata are His leelas. Do you think it is right?”

This sadhu replied: “Maharaj, only those who will see your Viswaroopa will understand what you say.”

“Oh! My Master Ramdas showed his Viswaroopa, but this beggar can’t do that,” He remarked.

“Maharaj, by your grace, we should deserve to have that vision”, this sadhu replied. Master caught hold of this sadhu’s hand and went into deep meditation. When the thought came into the mind of this sadhu that He was all, He said, “Rangaraja, my Father alone exists. Nothing else and nobody else. This beggar died at the feet of Swami Ramdas in 1952. Now He alone is.” He paused and meditated and

after sometime, He continued: “Father is in Rangaraja and Rangaraja is in Father. My Father alone exists. Everything is Father.” Pointing to the burnt cigarette butts and match sticks, He repeated, “Everything is my Father.”

At once this sadhu realized the meaning and significance of His respect and regard to even rubbish. Bhagavan asked us whether we did not get bored by singing His name. All of us replied in the negative. He said, **“I have been hearing this song echoed by the walls even when I sleep. The walls absorb this song and emit it”**. He asked Kristi to sing Ramanam Taraka in the Kanhangad Ashram style.

This sadhu told Master that His name had a tremendous effect and every radio talk of this sadhu began with the invocation of His name.

“Oh, if you believe this beggar’s name will give you strength, it is Father’s grace! It is Faith that gives strength”, He remarked and asked, “We say we have senses, intelligence, etc. Can we see the Father through them?”

“Only through surrender, Maharaj”, this sadhu replied.

“Faith! That is what is required. This beggar has faith in Master’s words. He has not seen the Father. But this beggar has faith in my Master Ramdas’s words”, Bhagavan asserted.

A dog appeared before His abode and Bhagavan fed some milk to the dog. He remarked that the dog could not get food in the temple and therefore it came there. The thought arose in this sadhu’s mind whether we were also not like the dog.

The next day, May 20th, proved to be very significant one to this sadhu who was asked to stay on in Tiruvannamalai till then. The sadhu called on the Master in the early morning and conveyed to Him that a letter has come to Chennai addressed to Bhagavan. Bhagavan advised this sadhu that he should open the letter after going back to Chennai and also write a reply if necessary and then send the letter and copy of the reply to Him. He then asked His

attendant devotee, Jayaraman, to stay in the abode and took this sadhu's hand and walked out. We went to the Sivakasi Nadar Lodge. Muthu, the attendant there received us. Some marriage was taking place in the ground floor and people who came to know of His presence there came to take His blessings. He spent about four hours there with this sadhu. He was repeatedly telling, "Father alone exists!" He was repeatedly chanting the verses from the Bhagavad Gita:

*"Ananyachetaah satatam yo maam smarati nityashah,
Tasyaaham sulabhah paartha nityayuktasya yoginah."*

अनन्यचेताः सततं यो मां स्मरति नित्यशः।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

(For one who always remembers Me without deviation, I am easy to obtain, O son of Pritha, because of his constant engagement in devotional service. B.G. VIII-14)¹⁰ and

*"Ananyaaschintayanto maam ye janaah paryupaasate,
Tesdaam nityaabhiyuktaanaam yogakshemam vahaamyahm."*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

(Those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have. B.G. IX-22)¹¹

He also chanted,

*"Aapooryamaanamachalapratishtham samudramaapah
pravishanti yadwat,*

¹⁰ <https://yogiramsuratkumarblog.wordpress.com/2016/03/23/yogi-ramsuratkumars-voice-shloka-6-ananyachetaah-satatam/>

¹¹ <https://yogiramsuratkumarblog.wordpress.com/2017/10/21/yogi-ramsuratkumars-voice-shloka-9-ananyaashchintayanto-maam/>

Tadvat kaamaayam pravishanti sarve sa shaantimaapnoti na kaamakaamee”

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥
२.७० ॥

(A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can achieve peace, and not the man who strives to satisfy such desires. B.G. II-70)

He said, this was what Ramdas taught Him.

He sang:

*“Yug yug se aarjit raashtra dhan hai Raama naam,
Yug yug se poojit desha dhan hai Krishna naam,
Yug yug se sevita jaati dhan hai Shiva naam,
Yug yug se aarjit raashtra dhan hai Raama Krishna Shiva naam!”*

(Rama’s name is the nation’s wealth acquired through ages.
Krishna’s name is the country’s wealth adored through ages,
Shiva’s name is the wealth worshipped by the society.
Ram-Krishna-Shiva name is the wealth acquired by the nation through ages.)

He also sang:

*“Jai jai Bhaarata jananee, jai jai Bhaarata maataa;
Jai jai maatru bhoomi, jai jai pitru bhoomi;
Jai jai Deva bhoomi, jai, jai jai!”*

(Victory to Mother Bharat, victory to Mother Bharat;
Victory to Motherland, victory to Fatherland;
Victory to the land of Gods, victory, victory, victory to Her!)

This sadhu informed Bhagavan that he has applied for the renewal of his passport. Master said that his Father will see that this sadhu gets the passport. He asked this sadhu which countries he intended to visit. The sadhu replied that Mahendra wanted this sadhu to visit South Africa again. He added that some friends in London also wanted him to visit. He blessed the sadhu for a successful trip abroad. Then Bhagavan went into a short nap.

At about 10 A.M., a doctor's family came. Later, Dr. T.I. Radhakrishnan of Kerala was brought there by Jayaraman. Master introduced this sadhu to him and told him that this sadhu missed the Atiratra Soma Yaga as he did not get the invitation. Dr. Radhakrishnan told that he also did not get the letter and Hindu Voice International Newsletter on the yagna from the sadhu. Bhagavan then asked Jayaraman to go and fetch Ganeshan of 'Mountain Path'. While we were seated before the Master, He was working on Dr. T.I. Radhakrishnan. The child sitting by the side of the sadhu picked up some grains from the floor and was dropping them into this sadhu's stretched hand. Bhagavan felt disturbed and this sadhu immediately withdrew his hand. Bhagavan said that He wanted to get some help from the child and this sadhu was interfering.

After some time, Bhagavan, Dr. T.I. Radhakrishnan, Ganeshan, Jayaraman and this sadhu left by the doctor's car to 'Anandaramana', house of Ganeshan. We spent the rest of the day there discussing about the Atiratra Yajna. While conversing, Master wanted to smoke and He asked Dr. T.I. Radhakrishnan's permission. The doctor smiled and replied that as a doctor, he would advise people not to smoke, but he had no objection to Master smoking if He felt so. Then the doctor narrated how he persuaded his brother to stop smoking before treating him after he fell ill. Bhagavan jovially asked the doctor whether he would treat Him if He fell ill. "Sure, I will come from Trichur to take care of you", the doctor replied.

The Master then told the doctor that, in the morning, sitting in the Nadar Choultry, He was explaining to Rangaraja how "the habit of smoking came to this beggar a week after his initiation by Ramdas, when he got the madness." He added, "Earlier, if anybody sat by

the side of this beggar and smoke, He would get headache.” The doctor asked Bhagavan how many cigarettes He smoked every day. “When other people are around this beggar, He smokes; not when He is alone.” The doctor, with apologies to the Master, shared a joke of the great litterateur, Johnson, about cigarette: “Fire in one end and a fool at the other end.” All of us, including the Master, burst into laughter.

Ganeshan asked the doctor about the Atiratra Soma Yaga. The doctor replied that he could not get much help from the authorities in the Ministry of Science, from the Government, or from top religious leaders except one or two like Swami Chinmayananda and Swami Vishnudevananda. “But, Yogi Ramsuratkumar was the prime source of inspiration and strength to us for conducting the Yagna for which we have spent 15 lakhs of rupees. It was a grand success by the grace and blessings of the Master and that is why I have come straight to pay our gratitude to Him.” He gave an account of Yogiji’s grace and narrated how there was a torrential rainfall on the last day, there was sighting of Krishnapparuntu (Divine eagle, Garuda), and curing of Swami Vishnudevananda who was on wheel chair and who walked on the last day with the help of a friend. The doctor was happy to know from Bhagavan about this sadhu’s connection with Swami Chinmayananda. The sadhu told him that he was moulded by the Swamiji from his younger days.

Ganeshan’s mother brought lunch for us. In the evening she brought tiffin also. Dr. T.I. Radhakrishnan was telling repeatedly that it was due to the grace and blessings of Bhagavan that the Yagna was successful, but Bhagavan in all humility said that it was exaggeration. Dr. T.I.R. insisted that he was telling only a naked truth. As far as Bhagavan was concerned, everything was His Father’s leela. A German doctor came and he was introduced to Dr. T.I.R. who enquired about the health of Ganeshan’s mother.

Bhagavan seemed to be very tired and uneasy. He laid down for some time and took rest. Then He got up and asked Dr. T.I.R. to take Him back to His abode. We all came back to Master’s abode. Devotes were waiting for Him. Yogiji saw off Dr. T.I. Radhakrishnan. This sadhu also bid him a safe journey back to

Trichur. Bhagavan told this sadhu that he could go to his lodge and come later.

This sadhu later he peeped into the abode of Bhagavan and found Him taking rest. Sadhu told Jayaraman that he will come in the morning as Master was taking rest and the devotees who had gathered there were also sent away.

The next morning, this sadhu went to Bhagavan's abode. Bhagavan was relaxing in the verandah. Ramdas, a school principal from Tanjore, and two other friends also came there. Master was telling the sadhu why He had moved to the verandah. "These people come for seeing this beggar and it is difficult for this beggar every time to come out, open the door and again go in. Therefore this beggar rests here." Master asked the sadhu whether he would like to go back to Madras. The sadhu replied that he will do whatever the Master orders. He said, He wanted this sadhu to stay on to meet Dr. T.I. Radhakrishnan and, as the work was over, he could go. He went inside and brought a bag full of Prasad for distribution to devotees in Chennai. The sadhu told Him that he would come again after the TATTVA DARSANA issue was ready to get released as usual by Him. Sadhu also told Him that he would reply to the letters addressed to the Master as ordered by the Him and send the letters and replies through Nivedita who would be coming for His darshan. Master took the danda of the sadhu into His hands, charged it and gave it. He gave the sadhu's coconut bowl also to him after blessing him. He stood at the door step raising His hand up in a blessing posture looking at the sadhu till he vanished from His sight.



Sadhu and Bhagavan with Sudama Sisters

CHAPTER 2.19

BHAGAVAN RELEASES SISTER NIVEDITA ACADEMY PUBLICATIONS

On May 31, 1990, Smt. Bharati, Chi. Vivek and Sow. Nivedita visited Tiruvannamalai with copies of letters to devotees of Bhagavan who directed Sadhu to reply to the letters addressed to Him. They also appraised Him about the commencement of Veda class under the auspices of Yogi Ramsuratkumar Youth Association at Chennai from June 2. There was good response from the youth to learn chanting of Rudram, Chamakam and Sooktas. Apart from the Veda class, the Association volunteers were busy organizing satsangs in the houses of Bhagavan's devotees. Nivedita and her colleagues visited Tiruvannamalai again on June 9 to report about the successful commencement of Veda class.

Accompanied by Vivek and Sri A.V. Ramamoorthy of Aruppukkottai, Sadhu visited the abode of Bhagavan on June 14, 1990. Though we reached Bhagavan's abode late in the evening, He gladly received us and spent some time chanting His name and then asked us to go, take rest and come in the morning. In the morning we visited His abode again and garlanded Him. He then took us to the Arunachaleswara Temple. He sat by the side of the wall on the western side of the temple and we were made to sit in front of Him in a row. He then directed us to report about our work. This sadhu told Him about the preparation for making a badge for the youth in the Yogi Ramsuratkumar Youth Association and the need to select a photo of Bhagavan for that. He asked Vivek to place before Him the photo album that we had carried and asked him to open any page. When he did so, He asked Vivek to touch any one of the photos in the page. Vivek did so and Master selected that photo. He put His autograph on the front page of the album, blessed it and returned it. The sadhu told Him about our proposal to have a three day celebration of Bhagavan's Jayanti in order to enable devotees from outside Chennai to participate in a Ramnam Convention and a Vedic Seminar organized in connection with the Jayanti. Bhagavan approved of it saying, "Do it. My Master blesses you!" The sadhu also told Master about the offer of help by Ilayaraja.

After sometime, Bhagavan took us to the eastern side of the temple and we all sat under a tree near the temple entrance. Soon three other devotees, Devaki, Dwaraknath Reddy and Sandhya joined us. Bhagavan blessed them and asked Dwaraknath whether we all could go with him to his house. He answered in the affirmative and we all started in two cars and reached Reddy's house.

There were some ants on the mat that was spread out for us to sit. Bhagavan started playing with them. For Him even those tiny creatures were only Father. "Father alone exists. Nothing else, nobody else", He was repeating. Dwaraknath showed us some recent photos taken by him. Master was concentrating on him. He asked Dwaraknath to tell in brief his life experiences and Dwaraknath did so. Master then told him about this sadhu: "You know, Rangaraja is doing some work for this beggar. He is giving lot of publicity to this beggar. And his friend has got a paper, "Make History", and they have also given publicity to this beggar. This beggar is 'making history'". He laughed and continued, "Rangaraja is also doing good work for the Ramnam movement." This sadhu told Master about his letter to 400 devotees inside the country and abroad thanking them for their participation in the World Movement for Ramnam. Vivek handed over to Him a copy of the letter and He read it thoroughly. He also went through the suggestions to the devotees given on the reverse of the letter of appeal and asked, "Which is the Head Quarters". We replied, "Madras".

Sandhya gave us some butter milk and then served us lunch. We all sat by the side of Master and took the lunch. After the lunch we came back to the veranda where we were sitting. Ramamoorthy's friends who joined us brought a copy of "*Kumudam*" Tamil journal in which Sri M.S. Udayamoorthy had written about Yogi. Vivek read it out to Him. Yogi enquired about Udayamoorthy. He didn't remember to have met him.

Sandhya came and asked Yogi's permission to make Vivek sit on the other side and give room for Devaki. Yogi jovially said, "Not necessary, she can sit anywhere else." Sandhya smiled and remarked in Tamil, "*Aniyaayam*" (Injustice), and Bhagavan burst into laughter. Later, when Reddy was telling Bhagavan about Swami

Chinmayananda's visit to his house, Bhagavan remarked, **"When sadhu's come, Grihastas have to surrender their houses to them"**. Yogi laughed and continued, "But Sandhya calls it *Aniyaayam*". All of us burst into laughter and Sandhya blushed. She brought a tape recorder and a cassette of Osho's speech. Bhagavan enjoyed hearing it and whenever Osho was describing the actions of an angry man, Bhagavan jovially exclaimed, *"Ayyayyo!"* Later, Bhagavan remarked that He was hearing Osho for the first time. "Acharya Rajneesh is a great man. He is a Mahatma", Bhagavan said. Tea and some fruits were brought to us. Devaki spoke about the reopening of her college and expressed her reluctance to move out of Tiruvannamalai. Bhagavan insisted that she should pack up and leave, "right now". She said, she had some work given by the college. Bhagavan then said that if the principal has permitted, she can stay till her work was over. He then continued that He can't encourage people to become lazy like Himself. Bhagavan remarked jovially about Himself, "I am not a 'good grihasta' like Dwaraknath or a 'good sannyasi' like Rangaraja. *Nahi gaav kaa kuttaa, nahi jangal kaa sher!* (Neither a dog of the village, nor a lion of the forest!)" He laughed and said that He did not want people to get stranded and fall like Him. Therefore, He insisted that Devaki should go and continue her job. Later, we all took leave of her. Dwaraknath and Sandhya took Bhagavan in their car and we followed in the other. Rosoura was standing outside the house to have Bhagavan's darshan.

After reaching Bhagavan's abode, Bhagavan first saw off Ramamoorthy and his friends. Then He took the danda and begging bowl from sadhu's hand and charged them and gave them back. He blessed the sadhu and Vivek and saw us also off.

On August 6, 1990, we reached Bhagavan's abode by about 9.30 PM. At that time, we saw Him standing in the corner of the street, purchasing something. As soon as He saw us, He called us by His side, purchased a packet of fried jack fruit nuts and took us to a ground nut vendor and purchased for each one of us one packet of fried groundnut. Then He conducted us into the temple. He made us sit in front of the temple tank and asked us to enjoy the nuts. He said, "Be seated here. This beggar will come in half an hour." He finished

His work inside the temple and returned after half an hour. Till then we were sitting there facing the temple wall and doing Nama japa. He asked Vivek why he had not eaten the jackfruit nuts and ordered him to share it with us. As ordered by Him we consumed the nuts. By then people started gathering around us wondering what we were doing in the presence of the Master. A young girl, Dharani, doing her B.A. literature course, came there with her family. Bhagavan started conversing with her. He blessed her sister who was expecting a baby, the sister's husband who was a policeman, and his mother whose husband was an S.I. in Tiruvannamalai. He made Dharini sing some songs and asked her whether she had met Sai Baba. She replied that she had not met him, though she had gone to Puttaparthi. Yogi blessed everyone in her family including her uncle who was introduced as a palmist. Yogi smiled and asked him whether he could tell anything about "this beggar's future". When he offered to read Bhagavan's palm, Bhagavan smiled again and said He was busy with us. The family sought His permission to meet Him in the morning and He readily consented. After leaving them all, we came out of the temple with Bhagavan. He entered into a shop selling covering jewels and made some purchase, blessed the shop keeper and other clients who were there. It was 11.30 PM. and we all came and sat in the veranda of a closed vessel shop where Bhagavan used to sit in the nights. We opened the bundle of books we had brought for Bhagavan and handed them over to Him. This sadhu told Bhagavan that we will meet Him again in the morning as this sadhu was expected to commence, with Bhagavan's blessings, his usual long fast from Gayatri Day to Vijayadashami which he used to observe since his initiation by Bhagavan. He asked us to come by 10.00 AM. and we took leave of Him.

The next day, in the morning, we came to visit Him in His abode. As soon as we reached there, He called us inside and with immense satisfaction and blessing, He said, "Rangaraja, you have done a good job. The book has come out well. It is very well done. This beggar went through it in the morning. He asked someone to read the preface and the tenth chapter. Preface is also very good. There is something about this beggar in the last chapter." He was speaking about "*Tiruvannamalaiyil Oar Kuzhandai*". This sadhu told Him that he had linked the chapters in the preface. He blessed the sadhu

again and again saying the work was well done. This sadhu requested Him to autograph some copies for Ilayaraja, Ramamoorthy, and others. He did so saying, "You have all done a good work. My Father will see that your work grows. He will give you all that you require for His work." Bhagavan also signed the copies of TATTVA DARSANA and the book, "DID SWAMI VIVEKANANDA GIVE UP HINDUISM?" by Prof. G.C. Asnani, published by Sister Nivedita Academy. This sadhu told Bhagavan that the case on Ramakrishna Mission, which claimed that Ramakrishnaism was not Hinduism and that the mission was a minority institution, was coming up in the court on that day, Bhagavan felt sad and remarked about the stand of the Mission, "It is bad that they are doing like this." It was Bhagavan's grace that the highest court of the land rejected the contention of the mission and the latter also gave up its stand.

Bhagavan blessed us for the success of the grand celebration of Yogi Ramsuratkumar Jayanti on December 1. The sadhu then told Him about the fast that he has to commence on this Gayatri day. "Fast or feast, whatever helps you in this beggar's work, do it! Take some fruits." He then gave this sadhu some grapes. When this sadhu told Him about the talk by him in the All India Radio, on "Facets of Freedom", Bhagavan noted down the date and time. He said, He read the sadhu's article, "The Concept of Rashtra Dharma", in VIVEKANANDA KENDRA PATRIKA. "You have mentioned about this beggar in that article also", He said and laughed. This sadhu told Him that he could not help it and every time this sadhu gave a talk or wrote something, he had to invoke Bhagavan's name and thoughts about Him came in the mind. Bhagavan raised His hands and blessed with a smile. He took the sadhu's hand into His and held it for some time meditating and blessed again. He then asked Vivek, "Have you understood everything that happened last night?" Vivek was puzzled by the question and Bhagavan laughed and continued, "Note down everything that you saw. You can make it into an article and publish it in TATTVA DARSANA". This sadhu told Bhagavan that Vivek wanted to write on Him for HINDUISM TODAY. Bhagavan blessed Vivek. He said, He did not want to keep us for long and gave us permission to leave. He took the coconut

shell of the sadhu and the danda given by Him and blessed them. He then conducted us to the door step and saw us off.

The experiences of that visit has been recorded by Vivekanandan in his article titled “Leela of the Master” in TATTVA DARSANA:

“That was the auspicious day of Shravan Poornima, 1990. We reached Tiruvannamalai at about 9.00 p.m. Yogi Ramsuratkumar, as though waiting for us, was standing near the temple-car shed with a packet of jack fruit seeds. First my father (Sadhu Prof. V. Rangarajan) went to Him and prostrated at His feet. Following this, Prof. C.V. Radhakrishnan, Mr. Rajmohan and I touched His feet with reverence. Ramji handed over the packet of jack fruit seeds to me.

He led us towards the temple weaving through the crowd and vessel stores and shops. He walked so fast that we had to run behind him. As if stopped by some force He suddenly turned towards a wayside mobile (i.e., not stationed at one place) shop to purchase a packet of fried groundnuts for each one of us. Holding the packets in one hand and raising it high above His shoulders, as if it were a prized object, He strolled towards the temple. On sighting the Yogi, the people in the street stopped instantly giving way for Him and those who were in the shops stood up in reverence and offered their salutations as the Yogi sped past their shops. The Yogi led us towards one of the mandapams, sat leaning on the wall and we were made to sit facing Him, with the stream of the main crowd on our back. He got up and told us that He would leave us for half an hour. Suddenly He turned to us and pointing to the groundnuts told us, “This is for eating and not for keeping”. All of us began to partake the Prasad given to us by His Holiness. Once again He said, “I am leaving you. I will be back within half an hour or earlier,” and then rushed into the temple.

After some time the Yogi returned to our place and seeing me still holding the packet of jack fruit seeds, told me in stern terms, “You are still keeping it.” I told him that it would be hard for me

to eat the jack fruit seeds. Yogi reminded me that the seeds were fried and that if I could not eat, it could be distributed to others. All of us partook the seeds and I placed the remaining seeds in my bag.

Meanwhile about fifty devotees had thronged around Him including Sri Deb from Assam. Yogi introduced Sri Deb to us and then said, "Deb is from Aasam." He turned towards Sri Deb and remarked with a smile, "Nowadays people call it Assam instead of Aasam, isn't it?" and in His usual childlike way He burst into laughter. Someone from the crowd offered Him ten rupees. Yogi said, "One person has given me ten rupees. I want to become rich. You start offering some amount (pointing to Deb) so that everyone follows suit. This beggar will become rich." All of us were laughing at this.

The Yogi called one of the devotees sitting in the midst of the gathering. He made her sit by His side and asked what her name was. She said, "Dharani". Yogi wanted to know whether the name had a longer vowel or a shorter vowel after 'Dh'. Yogi once again slid back to the topic of money, as if He was trying to instruct us on the weakness of a Sadhaka running after money when he is half way through. In a sarcastic way He said, "This beggar wants to become rich. Can you give me money? This beggar started with a search for God and has now fallen a prey to Kama, Krodha, etc. So this beggar is sinking deep." This is to be taken as a lesson to the wayfarers in their spiritual journey. Pointing to Miss Dharani He asked her about her whereabouts. She replied that she was from Madras and her native place was Madurai, where her parents were still staying. She told Him that she had four brothers of whom only two were present on that occasion. Her sister and brother-in-law (a policeman) and his mother accompanied her. Besides, her own maternal uncle and a few others were with her.

Yogi asked her how she came to know of Him for which she replied that she had come to know about Him only during that time when she saw a gathering around the Swami. Yogi said, "I am no Swami. I am a beggar. Can't you see I am begging with

this bowl?” Yogi then asked her whether she had come to His abode in the morning. She said that she had come to His abode but could not call on Him.

Yogi Ramsuratkumar asked her whether she knew any song. She sang one. Then Yogi went on saying “One more”. In one of the songs she mentioned about Sathya Sai Baba. Yogi asked her if she ever had the darshan of Sai Baba. She said, she had not got his darshan. But she said that she had been to Puttaparthi.

Yogi asked her what she was doing. She told him that she was doing Ist year B.A. (English) at the Madras University and that her brother was doing Plus-Two. When she told Yogi she was doing it in correspondence, He asked her if she was taking any guidance from someone. She answered Him in the affirmative.

Yogi Ramsuratkumar was offered biscuits. He took some in His bowl. Then He told her **“I am in all these (pointing to the gathering). Distribute to them also. I eat not only through this mouth but through all these mouths”**. In deference to His wishes she distributed the biscuits to all those who had gathered around Him.

She introduced her uncle, who was an astrologer, to the Yogi. He was told that he reads palm-leaf manuscripts or Nadis of the Sapta Rishis. Yogi asked them if they can divulge something pertinent to Himself. Immediately some wooden contrivance was brought and they wanted Him to “touch” the Nadis. Yogi did not oblige saying His hands were soiled by eating the offerings.

Yogi wanted to leave them as it was about 11 O’clock in the night, as the lodge (Udupi Brindavan) would be closed. But in the meantime someone had gone out to get some fruits and cool-drinks for the Yogi.

Dharani said that from that Pournami day she would begin visiting Tiruvannamalai every Pournami day. Yogi told her that she could meet Him. She also got His consent to meet Him the next day morning.

Her uncle wanted to offer, besides the fruits, a packet of cigarettes to the Yogi. She chided him saying, “Don’t be playful”. He then asked me whether he could offer cigarette packets to the Yogi. I told him, “Some people offer Him cigarette packets and He accepts. But this place being a temple I am not sure if He would accept”.

After taking leave of them Yogi asked me to “lead” Him. We passed through the shops. He then entered one of the shops and He was duly received and offered a chair. Then the shop-keeper tied some necklaces around His neck. Soon there was a considerable number of people gathered around the shop. The passers-by were saying “Oh! Our Visiri Sami (Swami with country-fan) is here.” By the time Yogi left the shop there was a phenomenal increase of sales in that shop.

Yogi asked my father if he had anything to say. My father replied that he had brought the copies of the Tamil book, *Tiruvannamalaiyil Oar Kuzhandai* by Sri Te.Po.Mee. Gnanaprakasham, published by Yogi Ramsuratkumar Youth Association. Besides, my father wanted to start on the next day his annual 55-day fast from Gayatri to Vijayadasami, in Master’s presence. Yogi then asked us to come on the next morning.

The next day, as soon as we called on Him, the Yogi congratulated my father telling, “You have done an excellent work. The book has been produced very nicely. This beggar gave the copies to some people this morning and made them read your preface and the last chapter on this beggar.”

My father told the Master about the arrangements for the proposed Yogi Ramsuratkumar Jayanti at Madras and future plans of the Sister Nivedita Academy. By way of blessings, the Yogi put his signature on copies of the Tamil book, besides two other latest publications of our Academy, the Sixth Annual Number of **Tattva Darsana** and a monograph titled

‘Did Swami Vivekanandan Give Up Hinduism?’ by ‘A Hindu’ (G.C. Asnani).

The Yogi blessed my father for the success of his fast: “Fast or feast, if it is going to help you in doing My Father’s work, go ahead! Do it! You are doing My Father’s work. My Father blesses you!”

Master showered His blessings for the success of all our efforts. We prostrated at His feet and received His blessings and permission to leave for Madras.

We returned fresh with renovated vigour, both mentally and physically and began to recollect the incidents that happened on that memorable night as a series of lessons meant for us.”



Yogi Ramsuratkumar at the Akhanda Ramnam organised by Yogi Ramsuratkumar Youth Association on Jan 1st and 2nd 1994 at Oya Madam, Tiruvannamalai

CHAPTER 2.20

BHAGAVAN'S ILLNESS AND DILEMMA OF HIS DISCIPLE

On August 19, when Vivek returned from Tiruvannamalai in the morning, he brought distressing news that Bhagavan was indisposed. He said, Bhagavan had vomiting and some red substance came out of His mouth, but when Vivek asked Him about that, Bhagavan simply smiled and told him that He had taken some fruit and that was why it was like that. Prasad and Vasanti, two other devotees and neighbours of the sadhu who had also been to Tiruvannamalai on that day morning, also came with news confirming indisposition of the Master. In the night, a call came from Sri Ilayaraja enquiring about Bhagavan's health. This sadhu, though distressed, assured him that Master would take care of Himself and everything will be alright. However, on August 21, in the morning, the sadhu received another call from Sri Ramachandra Upadhyaya of Udupi Brindavan Hotel, Tiruvannamalai, informing that Bhagavan was bedridden. He was lying on the verandah of His abode and was not taking any food. He was also not allowing anyone to visit Him or to take care of Him. Upadhyaya asked the sadhu to come to Tiruvannamalai immediately. This sadhu was in a dilemma, because it was Bhagavan's standing order to him that whenever he visited Tiruvannamalai, he must give prior intimation to Bhagavan. But Upadhyaya said, there was no time for that, nobody was allowed to go near Him, and therefore, this sadhu must rush to Tiruvannamalai. This sadhu spoke to Ilayaraja again and he suggested that this sadhu should go to Bhagavan. Sadhu, accompanied by Vivek, left for Tiruvannamalai.

On reaching Master's abode, we found the Master still lying on a mat in the verandah and a devout mother, Sundari, who used to bring food for Bhagavan, was by His side. She informed Bhagavan that this sadhu has come. Master, without getting up, told her to ask the sadhu to come later. Devotees including Perumal, Perumalappan and Upadhyaya were worried that even this sadhu was not allowed to

meet Him. However, this sadhu's stay there was arranged by Upadhyaya. This sadhu met other devotees like T.R. Srinivasan and Mani of Ramanashram and Sri Dwaraknath Reddy and Sandhya and stayed in Hotel Brindavan in the night.

Next morning, we again went to the abode of Bhagavan. Sundari and her son were there and they informed Bhagavan that this sadhu has come. He immediately called us in. Some other devotees had also gathered there. He told us that He needed some rest and therefore taking complete rest for a week and He was "perfectly alright". He said, He may even go to temple that day. After asking all others to leave, Bhagavan made this sadhu and Vivek sit there. He slowly got up and leaning on the wall with His hand, He slowly walked in. After a few minutes, He came out dressed in a fresh jubba and a shawl. He sat before this sadhu, held his hand, and took out three fifty rupee notes from His pocket and thrust them into the sadhu's hand saying, "You have been doing wonderful work for this beggar. You keep this with you. This beggar has taken ten books from you." This sadhu hesitated to accept the money, but He said again, "You are doing my father's work." Bhagavan held the sadhu's hand and meditated for a few minutes and said. "This beggar is going to leave you. You must go and do my Father's work." The sadhu said, he has brought a car and it was at the disposal of Bhagavan. He said, "It is not needed. This beggar is not going anywhere." The sadhu again implored to permit him to stay till evening. Bhagavan then gave a shock to the sadhu reminding him that he had to address a meeting in Chennai that evening. Sadhu was supposed to address the Vinayaka Chaturthi gathering at Vinayaka temple at Periyar Nagar, Chennai, and Bhagavan had the information. The sadhu said that he had informed the organizers about his inability to attend the programme and they may make some alternate arrangements. Bhagavan did not approve of the cancellation of sadhu's programme. He reiterated: "Your time is precious. You have to do my Father's work. You should not unnecessarily spend your time here. This beggar is perfectly alright. My Father is taking care. You can go back now itself to Madras and continue my Father's work."

Regina Sara Rayan, author of “ONLY GOD--A Biography of Yogi Ramsuratkumar”, refers to the incident in her book:

“Refusing to take back the money, Yogiji commanded his devotee: “No, Rangaraja, you must address that meeting this evening. That is this beggar's command. What is the time now?”

“Nine A.M., Bhagavan,” Rangarajan replied.

“If you start now you can get back to Madras in time. How many hours will it take to reach Madras?”

“By car, three hours,” Rangarajan said, adding, “I can finish my lunch and then go.”

Yogi Ramsuratkumar wanted immediate action: “No, no, no, you start now; you go to Madras now, attend that meeting. That is my Father's work. My Father will take care of all.”

So Rangarajan left, went to Madras, and did address the meeting. It was August 22, 1990. As it turned out, much to the sadhu's surprise, the program organizers had not replaced him. Thus, by the master's grace, reached the venue in time to deliver the main address.

When another devotee heard that Rangarajan had left the Godchild's side in this critical period, he was outraged. Rangarajan used the man's reaction to make an interesting distinction. ‘You are a *devotee*,’ he told the man. ‘You can do anything to the master. You can thrust food into his mouth; you can be very free in your behaviour toward him. But a *disciple* cannot; he must completely obey the master”’.

Before leaving Bhagavan, the sadhu appraised Him about the preparations for Bhagavan's Jayanti and the Ramnam Conveners' meeting on August 25. Bhagavan replied, “My Father's blessings to you all”. Sadhu also told Him about the smooth progress of his fast and Bhagavan remarked. “My Father is taking care of you” He enquired about Nivedita and other workers of YRYA and wanted

His blessings to be conveyed to Ilayaraja. He took the bowl and danda of sadhu, blessed them and then saw off the sadhu and Vivek.

Copies of the GLIMPSES OF A GREAT YOGI came from the press in the afternoon on October 13 and the sadhu left for Tiruvannamalai in the evening with Vivek and Nivedita. We reached Bhagavan's abode at 10.00 PM. Bhagavan was sleeping in the veranda and a devotee attending on Him woke Him up saying, "Swami Sadhu Rangarajan has come". Bhagavan got up and called us in. This sadhu apologized for disturbing Him in the late hour and told Him that we got delayed because the copies of the book came from the press late. He did not mind it and made us sit in front of Him. He then got up, went inside and came with two copies of the book containing Periyasami Thooran's songs on Bhagavan. He asked the sadhu whether he had got it and the sadhu replied that he did not. He presented one to the sadhu and another to Nivedita. He started singing the name of Yogi Ramsuratkumar and we joined Him. After some time, He lied down and started relaxing. The sadhu took the fan from the attendant and started fanning the Master. He woke up once at 11.00 PM and again slept off. He woke up again after sometime and asked for the time. When we replied, He exclaimed, "Oh! It is 12.10 (AM)!" The sadhu told Him that he had come to discuss with Bhagavan many things and will come in the morning. Bhagavan said that someone was coming in the morning and therefore we will discuss things right then.

Sadhu told him that he was leaving for Lucknow on 15th. Bhagavan asked for the itinerary of the sadhu and he replied: "From Lucknow, I intend to go to Prayag for the immersion of my mother's ashes." The sadhu said, after Prayag, he had plans to visit Benares, Jamshedpur and Calcutta for Ramnam work. He asked about the Rama Tirth Pratishthan programme and about the organizers of programmes at Jamshedpur and Calcutta. Sadhu told Him about Paduka Ashram at Jamshedpur and Ganeshan of Calcutta. He blessed the tour programme. The sadhu asked Bhagavan whether he should visit Ayodhya. He said, "Father will give you directions as and when needed. Your tour will be a grand success." He gave His blessings to Ayodhyanath, R.K. Lal, and others in the Swami Rama Tirtha Pratishthan. Sadhu told Him about arrangements of devotees

in CVRDE, Avadi, for celebrations of Bhagavan's Jayanti there. He said, "You will have grand Jayanti celebrations from December 1 to 3." Then the sadhu told Bhagavan about the proposed Ramnam Prachaar tour of the sadhu from Madras to Kanyakumari and about the offer of assistance by Sri A.R.P.N. Rajamanickam who was expected to accompany him, and the invitation of Omprakash Yogini to visit Kumarakoil. Bhagavan pondered for a minute and said, "You can have the tour. You can go to all places, but you can leave out Tiruvannamalai in the tour. You can come here, alone, after the tour, not in the tour." Bhagavan showered His blessings to all engaged in the Ramnam Prachaar. Then He said, "We have spent a nice time. Therefore there is no necessity to come again tomorrow." He blessed the sadhu again for the success of our programmes. The sadhu told Him that Vivek did not get a copy of the book that He gave to him and Nivedita. Bhagavan looked inside, pondered for a minute, and then said, "You have two. Vivek can share one." Then we all got up. Bhagavan blessed Vivek and Nivedita and asked about their examinations. He told them that they will do well in the examinations. He took sadhu's danda and bhikshapatra, blessed them and gave them back. He came up to the gate to see us off.



CHAPTER 2.21

MASTER PROTECTS HIS DISCIPLE IN U.P. ON FIRE

CHAPTER 2.22

YOGI RAMSURATKUMAR JAYANTI 1990 AND HECTIC RAMNAM CAMPAIGN IN TAMIL NADU

This sadhu, along with Vivek, Nivedita and Sri A.V. Ramamoorthy visited Bhagavan's abode in the early morning on 9th December, 1990. He received us, spent five minutes with us and asked us to visit Ramanashram and come at 10.00 AM. Accordingly later we called on the Master. The Master listened to the detailed report of the sadhu on his north Indian visit and also about his tour in the southern Tamil Nadu to spread the work of Bhagavan. When he told Bhagavan that the Yogi Jayanti and Seminar on Vedas were all very successful by His grace, Bhagavan said, "Everything is successful by Father's Grace!" Master asked whether there was any plan to visit Trinidad. The sadhu replied that he had yet to hear from devotees there. The sadhu mentioned about a printing machine to be gifted by the Divine Life Society of South Africa, and stated the issues in setting it up, though Nivedita could do the typesetting. Bhagavan said, Nivedita has to concentrate on her mathematics studies. He asked Vivek and Nivedita about their studies. Bhagavan assured them that they will pass in all examinations. Sadhu told him about his plans to visit Pune.

Sadhuji appraised Bhagavan about the World Committee for Ramnam Movement and told Him about the proposed visit of devotees, Sow Rajni Bagve from Maharashtra, Sri T.S. Sinha from U.P. and Sri Narain Singh from South Africa in the month end. Bhagavan blessed all the devotees who have taken up the sacred mission and asked Sadhu to keep Him informed about the visitors

coming. He enquired about the Vedic Homas conducted at the time of Yogi Jayanti and blessed for the success of our Vivekananda Jayanti Celebrations in January. He presented some copies of Periyasami Thooran's songs on Bhagavan to the sadhu and Vivek. As usual, Bhagavan signed the copies of the issues of latest TATTVA DARSANA. He asked the sadhu wherefrom he got the photo for cover page and the sadhu replied that Prof. Devaki had given it to him. He also blessed the printed copies of His photo for distribution to devotees. Sadhu placed before Bhagavan, the copies of letters received from devotees from Malaysia and Mumbai and Sadhu's replies on behalf of Bhagavan. Before leaving us, Bhagavan, took the danda and begging bowl that He had given to Sadhu and blessed them as usual and gave them back to him. After a blissful time spent with Bhagavan, we all returned to Chennai.

On Saturday, 29th December 1990, in the morning, this sadhu started his journey to Tiruvannamalai. Rajni Bagve, Diana and Sinha joined him. We reached there in the night. Sri Narain Singh was already waiting for us in Udupi Brindavan and he also joined us. We all came to the abode of the Master at 8.00 PM. Bhagavan received us and asked us to visit the temple and come at 9.00 PM. After darshan in the temple, we reached Bhagavan's abode at 9.00 PM and was with Him till 10.30 PM in the night. This sadhu introduced Narain Singh, Sinha, Rajni and Diana to Bhagavan. Bhagavan asked Sinha about his native place and also about the place of birth of the renowned Hindi poet, Maithili Sharan Gupta. He asked Rajni and Diana about their legal profession. This sadhu told Bhagavan about a letter received from Malaysia addressed to Him and this sadhu's reply. Bhagavan brought envelopes containing poetic epistles of Lee Lozowick from USA and handed them over to the sadhu as usual for publication in TATTVA DARSANA. He asked about the progress of our efforts to get the monophoto filmsetter from Pune and this sadhu replied that he will be visiting Pune to collect it. "So you have not gone to Pune", He said and closed the subject. This sadhu reported about 3.5 crores of Ramnam received during the month and Poojya Swami Satchidananda's congratulations and blessings for our effort. "All is Father's Grace", Bhagavan remarked. We all sang Bhagavan's name for some time. He gave Prasad to us. This sadhu

told Him that we will come again in the morning. He asked us to come at 10.00 AM. We took leave of Him and He also came out till the door step to see us off.

On Sunday, 30th December, we all reached Bhagavan's abode at 10.00 AM. Sri S.D. Shanmugam of Nadar Press, Sivakasi, and some other devotees were already there. As soon as Bhagavan saw us coming in, He sent away all others except Sri Shanmugam. Then He made us sit and started talking to us. He asked Rajni and Diana whether they had read "*Jnaaneswari*" in the original. They replied in negative. Then He asked them whether they had visited Ganeshpuri. They said, they did as He had told them in the last visit. Then He asked about "the gentleman from South Africa". This sadhu told Bhagavan that he was not feeling well and was still in the hotel, taking rest. Yogi called Shanmugam and asked him whether he had anything to say. Shanmugam said that Sri K.M. Balasubramaniam wanted to get 16 volumes of Mahabharata printed. Yogiji said that he must undertake the work after consulting his proprietors as it is voluminous work and may even take four years to complete. Shanmugam took leave of Bhagavan to go to Tirukkoilur. Kumari Vijayalakshmi, IRS, came from Chennai. She gave a copy of "Om Shakti" journal and told Bhagavan that the editor of the journal was coming to have darshan of Bhagavan. Bhagavan asked the name of the editor and this sadhu told Him that his name was Bhageerathan. Bhagavan asked Vivek to read the imprint line of the magazine. When Vijayalakshmi told Bhagavan that the editor wanted to write something on Bhagavan, Bhagavan jovially said, "He will ask some questions, but this Beggar has no answer for any question. What can he write? This Beggar is not expert in answering questions in an interview."

Before leaving us all, Bhagavan, presented His garland to Rajni as Prasad. He blessed all of us. This sadhu told Him that Vivek would come again before the annual Swami Vivekananda Jayanti Oratorical Contest organized by Yogi Ramsuratkumar Youth Association to get the cups and prizes for the participating students blessed by Bhagavan. He said "Yes" and then took the danda and begging bowl of this sadhu as usual, blessed them and gave them back to the sadhu. Vijayalakshmi stayed back and we took leave.

Accompanied by Smt. Nitya who had extended her services to Sister Nivedita Academy, the sadhu left for Tiruvannamalai on Thursday, 24th January, 1991, and reached there in the morning. The sadhu introduced Nitya to Bhagavan. We reported in detail about the successful Vivekananda Jayanti programme and proposed visit to Tirukkoilur. Bhagavan asked Nitya whether she had to ask anything, she said “no” and on second thought, when she wanted to ask something, Bhagavan told her jovially, “When this Beggar asked you whether you have to say anything, you said ‘no’”. She said, she was not clear then and now she was clear. Bhagavan burst into laughter and told her, “If you are clear, then there is nothing to ask.” We got permission from Him to meet Him again the next day after our temple visit and Giripradakshinam.

The next morning, we presented ourselves before Bhagavan again. Some local devotees, devotees from outside Tiruvannamalai and some foreigners had come to have His darshan. He saw them all off with prasadams. A devotee, Pankajam Das, came and He asked her to come again in the evening. Then He made this sadhu and Nitya sit before Him and started talking. He asked Nitya what she wanted to say. Nitya replied, “I want to ask only one thing - I must always keep You in my heart and Your grace must always be available to me.” He blessed her saying, “That will be done.” He removed a mala from His neck and presented to her. This sadhu told Him that she must have peace in the family and Bhagavan blessed that she will have peace at home. Then He asked this sadhu whether he had to say anything. This sadhu presented the packets of Vibhuti and Kumkum meant for patients in Chennai Royapettah Hospital which was visited by YRYA volunteers every Sunday and sought His blessings. He took them into His hand, blessed them and returned to the sadhu. We showed Him the photographs of Vivekananda Jayanti function and He looked into them with keen interest. This sadhu told Him that Shankaran Nambiar of Malaysia was coming to have His darshan on 28th. He said, He must be informed before his coming. Then we gave Him copy of “Make History” journal, carrying Papa Ramdas’s message and our advertisement on the World Ramnam Movement. This sadhu sought His blessings for all members of the family and YRYA. He took this sadhu’s coconut shell and danda,

blessed them and gave them back to Sadhu, and gave us permission to leave for Tirukkoilur.

Henry Tabman, a disciple of Hilda Charlton, and devotee of Yogi Ramsuratkumar, from USA, called on the sadhu on Tuesday, March 12, 1991. He spent the whole afternoon with us and narrated in detail his experiences with Yogi Ramsuratkumar. He said, Bhagavan had the prior knowledge about Hilda's passing away and when he met Bhagavan, He asked him to come after a week. When he met Bhagavan again, He showed him a telegram and asked him to telephone to New York. Yet another experience of Tabman with regard to his conversation with the great philosopher, J. Krishnamurti, about Bhagavan Yogi Ramsuratkumar, and later his seeking clarification from Sadhu and Bhagavan's hearty laughter about that, is recorded by Regina Sara Ryan in her biography of Yogi Ramsuratkumar titled **"Only God"**:

"That J. Krishnamurti admired Yogi Ramsuratkumar is also clear from another source. Henry Tabman, an American, had met Krishnamurti in New York City prior to Tabman's embarking on an extended trip to India. When Krishnamurti asked him why he was going to India, Tabman said that he desired to meet Yogi Ramsuratkumar, adding that 'people believe he is a great man, a great yogi'.

"Hearing this, Krishnamurti smiled, and so Tabman asked him, 'Do You know him?'

"To which Krishnamurti clearly said, '*I know*, I don't believe.'

"At the time, Henry Tabman was upset, thinking that Krishnamurti had somehow disparaged the beggar. In India, however, when Tabman brought this conversation to his friend Sadhu Rangarajan, the sadhu was able to clear the misunderstanding, explaining to him that Krishnamurti had been making a refined distinction between *belief* and *knowledge*. Belief was unnecessary when the higher knowledge was, in fact, present.

“Eventually, Tabman told his story to Yogi Ramsuratkumar, saying, ‘Krishnamurti made this remark about you’

Hearing this, Yogiji started laughing.” [Only God, Page 153]

On June 5, Wednesday, Vivek left with his uncle, Narasimhan, for Tiruvannamalai to have Bhagavan’s darshan. Though he was planning to go to Neyveli from there, he phoned from Tiruvannamalai on Thursday morning that Bhagavan has given him some urgent work to be done at Chennai and therefore he was returning to Chennai.

Vivek reached from Tiruvannamalai, and after meeting Vidwan Lakshmanan, editor of ‘Bala Jothidam’ as instructed by Bhagavan, joined us in the satsang. Bhagavan had sent Prasad and poems of Lee Lozowick to the sadhu through Vivek.



Sadhu performing aarati to Bhagavan

CHAPTER 2.23

RAMNAM CAMPAIGN SPREADS IN MAHARASHTRA

On Saturday, August 3, 1991, Sadhuji, accompanied by Sri Muthukrishnan and Sri K.N. Venkatraman who had arranged a van to go to Tiruvannamalai, proceeded to Bhagavan's abode. Bharati, Vivek, Nivedita and Srinivasan also joined us. When we reached the Master's abode, Prof. Devaki, Smt. Murugesan and many others were there. Master came out of the house to bless some devotees and saw us alighting from the van. He asked the sadhu how many had come with him. Sadhu replied "eleven". He asked all the eleven to come in, with Sadhu at the end. He sent Devaki and others to arrange space for us. This sadhu sat by the gate. All were singing His name. Master sent away Smt. Murugesan and family and then asked the sadhu to come to the front and sit by His side. We were all singing, while many other devotees came, took His blessings and left. He gave the work of fanning Him and lighting His cigarettes to Nivedita. She had lighted several cigarettes. He asked the sadhu whether he had read "Kalki" journal. When this sadhu replied "no", He went inside and brought a copy of the silver jubilee issue of the journal and made the sadhu read the story "*Onrumillaathavarkal*"¹² (Those who have nothing) by Balakumaran. He was full of laughter every time we read His command "Go, go, come at 10 O'clock" in that story. This sadhu told Bhagavan that Balakumaran had

¹² <https://ta.wikipedia.org/wiki/ஒன்றுமில்லாதவர்கள்>

திருவண்ணாமலை கோவிலுக்கு எதிரே வரிசையாக இருக்கும் பாத்திரக் கடை வரிசையின் முடிவில் தகரக்கூரைக்கு கீழே அமர்ந்து பாத்திரங்களுக்கு பெயர் வெட்டுபவர் **நடேசன்**. தாயொருத்தி தான் கொணர்ந்த தவலையில் தவறுதலாகப் பெயர்வெட்டி தன் மகளிடமே வசவுவாங்க, நடேசன் தனது கூலியை விட்டுக்கொடுத்து அந்த தாயை அவள் மகள் கொடுக்கும் தண்டனையிலிருந்து காப்பாற்றுகிறார். அந்த அம்மா, நடராசனை "உன் ஆத்தாவிற்கு ஒரு குறையும் வராது" என வாழ்த்துகிறார். நடேசனுக்கு அந்த வாழ்த்தில், விசிறி சாமியார் சற்று முன்னர் "உன் அம்மா யார்?" எனக் கேட்ட வினாவிற்கான விடை கிடைக்கிறது.

telephoned last night, but did not tell about the story. Bhagavan wanted His Father's blessings to be conveyed to Balakumaran. Bhagavan could not remember when He met the writer, but remarked that the writer must have observed Him very closely in order to write such details.

The sadhu presented before Him the 7th annual number of TATTVA DARSANA, dedicated to Sadhu Vaswani. Releasing the issue, Bhagavan took two more copies for Him, signed a few copies and gave them to the sadhu. He said, He had met Sadhu Vaswani at Pune. The sadhu then introduced Sri Muthukrishnan, Sri K.N. Venkatraman, Srinivasan, and their family members who had come with us. Bhagavan enquired about the Sahasrakothi Ramanama Paduka Temple at Jamshedpur. This sadhu explained to Him about the project. Muthukrishnan also appraised Him about the progress of the construction of the temple. Bhagavan received the Padhukas and blessed the temple project and said, "My Father will see that the temple will come up." The sadhu told the Master about his proposed visit to Lucknow from October 20 to 22, and tour of U.P. He told Bhagavan that he planned to visit Jamshedpur also if possible. Bhagavan raised His hands and blessed. When the sadhu told Him about the progress of Ramnam Campaign, He said, **"You are doing Mataji's work. It is a great work. Samarth Ramdas spread Ramnam. Saint Thyagaraja did it. Papa Ramdas and Mataji Krishnabai did it. Now Rangaraja is spreading Ramnam. It is now International work."** Bhagavan then jovially remarked, "Ramdas wanted this Beggar to spread Ramnam, but He is simply singing His own name." This sadhu said, "For us, Yogi Ramsuratkumar is none other than Ram." Bhagavan raised His hand and blessed us. After a pause, He asked the sadhu, "How do you see Rama in this Beggar?" This sadhu replied, "Lord Rama Himself has declared: *Devaa maanusharoopena charantyete mahee tale* - देवा मानुषरूपेण चरन्त्येते महीतले । ४-१८-४२ - *Gods walk on the earth in human form.* You are Rama in human form." He then said, **"This beggar died at the feet of Ramdas. Yogi Ramsuratkumar name is more powerful than His form. This body will perish, but the name will do miracles. Whoever chants this name will have my Father's blessings."** He then continued, "you are immortalizing this

Beggar by invoking this Beggar's name in all your speeches. This Beggar heard your radio speech last night as Ramachandra Upadhyaya had brought the transistor. But there was some disruption in the middle." This sadhu explained to Him that it was due to sudden power failure in the AIR and told Him that the talk may again be retransmitted and we will inform Him the date.

This sadhu told Bhagavan about the phone call that he received from Saraswati conveying Bhagavan's message to the sadhu to call on Dr. Rajalakshmi. Bhagavan could not immediately recall either Saraswati or Rajalakshmi, but He remembered the latter when He was told that it was the same person who had sent Him J. Krishnamurti's books. He wanted the sadhu to convey His blessings to Rajalakshmi. The sadhu told Him that she had become the Patron of Sister Nivedita Academy when she visited the abode of the sadhu and wanted the sadhu to convey her prayer to Bhagavan to bless her.

This sadhu informed Bhagavan about the arrival of Monophoto Filmsetter from Pune and our need to find a place to install it. Bhagavan said, "My Father will help you!" Then we told Him about our plan to bring out Tamil and Telugu translations of GLIMPSES OF A GREAT YOGI. He blessed our efforts. We also told Him about Sri Krishna Carcelle setting up YRYA centre in Paris and his phone call last week. We also gave Him copies of the French leaflet and He said, He will get it read by someone knowing French.

This sadhu introduced Sri K.N. Venkatraman as publisher of MAKE HISTORY and said, he was arranging homas in the Yogi Jayanti Celebrations. Bhagavan called him by His side, and showered His blessings by holding his hands, touching his back and head and said, "You are Making History." He called Neela, wife of Venkatraman, by His side and asked her whether He could touch her feet. She was shocked and embarrassed and she hesitated first. Then she allowed Him and later prostrated to Him with tears in her eyes. While distributing Prasad, Bhagavan thrust a banana into her mouth. Bhagavan gave a flower, a ten rupee note and an empty cigarette packet to Nivedita and blessed her. Sri Suresh from Tanjore brought a bag of sweets and Bhagavan presented it to Nivedita. He asked about studies of Nivedita. This sadhu told Bhagavan that Nivedita,

while writing the examination, wrote “Yogi Ramsuratkumar” on the top of the answer sheet in very small fonts and she got centum. Bhagavan joked that He will inform the University that she was using His name to get centum and blessed her with a hilarious laughter. Then He blessed everyone by asking his or her name. He also blessed Vivek to pass the examinations without arrears. This sadhu told Bhagavan that we wanted to visit Tirukkoilur to meet Sri D.S. Sivaramakrishnan. Bhagavan said that Sri D.S.S. had called on Him and was now keeping well. This sadhu sought His permission to meet Him again the next day and He gave permission. He took the danda and coconut shell of the sadhu and blessed them. He came to the gate and saw us off till we left the lane. We all left with the bliss of three hours’ thrilling experiences with Him.

On Sunday, August 4, we reached Bhagavan’s abode at 10.00 AM. Devaki and friends were waiting outside. Bhagavan asked us to come in. Many others were there and Bhagavan sent away many. Bhagavan spent two and a half hours with us. Smt. Murugesan came and put a garland around His neck and left after telling that she will come after some time. Bhagavan gave the garland to Nivedita and Neela to be worn on their head. We were all singing Bhagavan’s name.

This sadhu told Bhagavan about the proposed seminar on Bhagavan that Dr. K. Venkatasubramaniam wanted to organize in Madras in September. Bhagavan said, “Dr. Venkatasubramaniam wanted to organize the seminar in Delhi, but this Beggar declined. Now you are saying that it is to be held in Madras in September.” This sadhu told Him about the visit of Sri AR. PN. Rajamanickam in this connection. He asked the sadhu to concentrate on the Ramnam campaign. “You are doing a great work. Now it is an International Movement and you must concentrate on that. This Beggar is not interested in other things like temple construction, seminar, book publication, etc.”

Manu Bhai of Sri Aurobindo Ashram, and some other devotees came and took His blessings and left. This sadhu spoke to Bhagavan about Sri T.P.M. Gnanaprakasham. He wanted this sadhu to take his own decision and help him in whatever way the sadhu could. The sadhu

spoke to Bhagavan about the programme of Lee Lozowick. Bhagavan recalled the visit of Lee and his sitting in the hot sun waiting to be called by Bhagavan.

This sadhu told Him about the special satsang to be held at Chennai to offer worship to the Rama Paduka. He gave Prasad to everyone and took this sadhu's danda and bowl and blessed it. He came out up to the gate to see us off. He waited till the van driver came and moved our van out of the street.

On Sunday, August 25, the sadhu, accompanied by Dr. Rajalakshmi, Bharati, Vivek, Nivedita, Dr. Radhakrishnan and Suresh, went to Tiruvannamalai and reached Bhagavan's abode. Sri Sundararaman, his wife and others were waiting there to meet Bhagavan. He came from the temple and sat in front of the vessel shop near His abode. A crowd gathered there. When Nivedita went to Him and prostrated, He called all of us and made us sit by His side. He blessed other devotees and asked them to leave, but many did not move. Bhagavan looked at them and then said jovially: "This is all the trouble that this Beggar has invited. He wanted advertisement. Friends like Rangaraja gave Him big advertisement. Now this is the situation." He started laughing hilariously patting on the back of the sadhu and on Vivek's shoulder, repeating those words again and again. S.P. Janardhanan came with his friends. He asked him how many had come with him. He said, "Seven". Bhagavan turned to the sadhu and asked him how many had come with him. Sadhu replied, "Seven". He then said, "Alright, we will go to our place", and led us all to His abode. Reaching the gate of His abode, He asked the sadhu to send in the people who had come with him and then follow them. He then asked Janardhanan and his friends also to come in and asked us to close the gate. The crowd was still hanging around and He got up, came to the gate and requested them to leave. Then He came and sat on the doorstep and asked the sadhu to sit by His side. He then asked the sadhu whether he had seen the journal, *Balajothidam*. The sadhu replied: "Not the recent one." He then said, "Some work was done. And they have gone and seen and added something. Alright." He then asked Janardhanan whether he had seen the journal. He replied "no". Then Bhagavan went inside and brought a copy and asked Janardhanan to read it. He gave the sadhu another copy and asked

him also to read it in torch light. After finishing the reading, Sadhu told Him about the article in “Make History”. He was trying to recall whether He had received it. When the sadhu showed Him a copy and after seeing the article, He said, He had read it. Then this sadhu told Him about the article of Dr. Venkatasubramaniam. He asked the sadhu to read it out. Someone came and reported about the critical condition of a child admitted in Vellore hospital and said, the doctors had given up hope. Bhagavan simply replied, “We will see. You can go now.”

The sadhu showed Bhagavan the cover design and manuscript of the booklet on “*Ramanama Mahimai*”. He asked Nivedita to read it out and she did so sitting below the tube-light. He blessed the manuscript. He took a little rest and then again started talking about the publicity: “Janardhanan first made the picture of this beggar with the halo in offset printing. Now Rangaraja has given very big advertisement everywhere.” Janardhanan told Bhagavan that there is mention of Swamiji’s connections with offset printers in *Akhila Tirattu* and that the name ‘Shobana’ of his press was also there. Janardhanan added, “Swamiji’s name and form are sufficient, but sometimes His physical presence is felt needed and hence we are also among those who bother Him with visits which we cannot avoid.” Bhagavan laughed hilariously. Sadhuji introduced Dr. Rajalakshmi and told Him that it was she who had sent Him books on J. Krishnamurti. He asked Rajalakshmi what she was doing and she replied, “Nothing”. The sadhu told Him that she is Patron of our Sister Nivedita Academy. He raised His hands and blessed her. The sadhu told Bhagavan about the starting of his Vrata on the next day and He asked us to come in the morning at 10.00 AM. After spending two hours from 7.30 PM to 9.30 PM with Him, we took leave of Him.

On Monday, August 26, when we reached Bhagavan’s abode at 10.00 AM, there was a big crowd waiting there. Bhagavan came out and asked the sadhu to get in with his group. Then He blessed all others waiting outside and saw them off.

Bhagavan started His conversation with this sadhu asking the latter whether he was reading daily newspaper. When the sadhu nodded

his head, He asked whether the sadhu was following the developments in Russia. The sadhu said, “Yes”. Bhagavan remarked, “Socialism” and laughed. The sadhu said, “Communism is crumbling in Russia”. Bhagavan asked, “What will happen to China?” Sadhu replied, “All over the world Communism is going and China will also follow suit” and added, “Nostradamus has predicted that by the end of the century, Hinduism will reign all over the world. The Akhand Bharat dream of Sri Aurobindo will come true.” Pausing for a minute, the sadhu continued, “With Your grace and blessings we may soon have our Ramnam Centre even in Moscow.” Bhagavan laughed. People were coming for darshan and He would get up and go to the gate to bless them. Kristi and Rosoura had also come. Kristi had brought His and Mother Mayamma’s photos framed and Bhagavan blessed them. He gave to each one of us the flowers offered to Him by Rajalakshmi. Sadhu introduced to Bhagavan G.S. Radhakrishnan and presented before Him the stickers and Ramnam Likhit Japa notebooks produced by him for our Ramnam campaign. Master looked into them and blessed them. The person who had come last night reporting about a child’s illness came again and reported that he got information from Vellore that the child’s condition was improving. Bhagavan asked whether the doctors have asked them to keep the child in the hospital. The visitor said, “Yes” and then added, “The child has mental retardation. Should we start treatment for that also?” Bhagavan replied that they can do so and asked whether it was expensive. The man replied that he felt so. Bhagavan said, “Let us see”. He blessed the man and saw him off with Prasad.

Nivedita started chanting His name. He asked us to continue it for half an hour. Then He asked us to sing Ramnam. Vivek started singing it in the Anandashram tune and all of us joined. Bhagavan was full of smiles and He raised His hands and brought them down again and again like a music director. We continued for an hour and a half, but Bhagavan started reclining on a pillow and taking rest. After getting up, He said, He would leave us all. He blessed the sadhu for the successful continuation of the fast started on that day. He brought some stickers given to Him by someone, gave one each to the devotees and packed the rest and handed over to the sadhu saying that he can distribute it to Ramnam devotees. G.S.

Radhakrishnan sought Bhagavan's blessings for cure of his daughter's illness and Dr. Radhakrishnan spoke to Bhagavan about illness of his colleague Sri Sundaresan. Bhagavan blessed them and said "Father will take care." Bhagavan asked Dr. Rajalakshmi what she was doing and she replied "nothing." Bhagavan laughed and said, "You are doing nothing". Bhagavan took the stick and begging bowl of the sadhu, blessed them and gave it to him. We all took leave of Him.

On Saturday, October 12, 1990, we reached the Master's abode by 11.00 AM. Vivek had accompanied the sadhu. Master received us. Sashi, Swaminathan, Prof. Devaki and her group were there. As usual other devotees were coming and going after taking His blessings. We placed before Bhagavan, a bottle of honey sent by Neelalochani and packet of sugarcandy sent by Bharati and the copies of TATTVA DARSANA. He took the honey and sugarcandy and blessed Neelalochani and Bharati and started browsing through the TATTVA DARSANA. Then He gave one copy of the issue to each one of the devotees present there. He gave the sadhu a copy of *Valai Osai* and asked him to read the story *Idai Inangal*¹³ by Balakumaran. Devaki commented on Lee's poems. He brought three envelopes and a slip containing poetic message which was sent to Him by Lee through Ganeshan when the latter visited USA. He asked the sadhu about Sundaresan and Sadhu replied that he was

¹³ <https://ta.wikipedia.org/wiki/இடையினங்கள்>

சீனுவாசன் கவிதைகள் எழுதுவான். அவை சிற்றிதழ்கள் சிலவற்றில் வரும்; ஆனால் அதற்கு காசு வராது. வத்சலா அவன் மனைவி. அவள் தன் தங்கை பிரமிளாவைப் போல வீடு கட்டும் ஆசையில் சிறிய முதலீட்டில் புடவை வியாபாரம் தொடங்கி, இழப்பின்றி தப்பி, அந்த முயற்சியைக் கைவிடுகிறாள். திருவண்ணாமலை சென்ற சீனுவாசன், அங்கே யோகி ராம்சுரத் குமாரைப் பார்த்துக்கொண்டான். மறுநாள் பத்திரிகை ஒன்றில் பிரார்த்தனை கிளப் பகுதிக்கு பிரார்த்தனைக் குறிப்பு எழுதிக்கொடுத்து இருநூறு ரூபாய் பெறுகிறான். அன்றைக்கு இரவு உணவு உண்ணும்பொழுது வத்சலா தன் தங்கையைப் போல வீடுகட்ட நினைப்பது பேராசை என அவனுக்குத் தோன்றுகிறது. அதனை வத்சலாவிடம் கூறுகிறான். சிலநாள் கழித்து இருவரும் திருவண்ணாமலை சென்று விசிறி சாமியாரைச் சந்தித்து மீள்கிறார்கள். இதனால் ரொம்ப உயர்ந்தவனும் முற்றிலும் தாழ்ந்தவனும் அல்லாத இடையினனான சீனுவாசனுக்குள் மெல்ல மெல்ல வலிமையேறும் எனத் தோன்றுகிறது.

undergoing treatment in USA. Bhagavan said, “Father will take care.”

Bhagavan jovially told Devaki that all were flattering Him by writing about Him and added “Rangaraja is doing that”. He looked at the sadhu and smiled. He asked Vivek, “How is Nivedita?” and Vivek replied that she was alright. “Father is doing everything. This Beggar is doing nothing,” He said. All of us were singing His name and He was raising His hand like a band master. He turned to the sadhu and asked how much a single copy of TATTVA DARSANA was priced. The sadhu replied, “Five rupees”. He took a hundred rupee note, held it up for a few minutes and dropped it into the sadhu’s hand. Blessing the sadhu, He looked intently into his eyes. Then He took some pieces of sugarcandy and gave to the sadhu. Sadhu took one piece and kept the remaining for Bharati and children. The lesson that He taught was, to love the kith and kin was first step in altruism. The sadhu told Him that the Ramnam book in Tamil was still under print and as soon as it is ready someone will



Yogi Ramsuratkumar
wearing Sadhu
Rangarajan's
Spectacles

bring it in a day or two. The sadhu spoke to Him about his tour programme. Bhagavan asked whether he was going to Jamshedpur, Durgapur and Calcutta. Sadhu replied that he may go if the programmes there were confirmed. Sadhu also told Him about our plan to take a house on rent at Guduvanchery to open a centre of YRYA there. He also told Bhagavan that he had yet to find a place to install the monophoto filmsetter. He simply replied, “Search, you will find a place.” He took a Sathukkudi fruit, blessed it and gave for Neelalochini and a packet

of biscuits for Bharati. He blessed Vivek and Nivedita for their success in examinations. We took leave of Him at 1.30 PM.

CHAPTER 2.24

RAMNAM FIRE IN U.P. AND BHAGAVAN'S MIRACLE ON THE LAP OF MOTHER GANGA

Bhagavan Yogi Ramsuratkumar's leela to make the sadhu experience the power of His name and the Ramnam Taraka Mantra into which He initiated the sadhu took place on Saturday, October 19, 1991. It was Shukla Ekadashi day and in the morning the sadhu wanted to take a dip in Ganga. Triveni was away from our host's abode and it was expected to be crowded. Sanjay Sinha, son of T.S. Sinha, took this sadhu in car to Rasoola Ghat which was nearer and which we visited on the previous day too. On the previous day, Sadhu had left his sandals on the river bank and we found it in tact in the same place. Sadhu walked towards the river with his danda and coconut bowl in his hand to take a dip. While taking the dip, a sudden surge came and pushed the sadhu into the middle of the river. Sadhu, who did not know swimming, was struggling to get to the shore. Sanjay and a few people who were on the river bank were shocked and started calling out to some people to help the sadhu to get out of the water. While the sadhu was sinking, he raised his voice and chanted, "Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya" and he went down chanting "Aum Sri Ram Jai Ram Jai Jai Ram!". A miracle occurred and Bhagavan rushed His help. Suddenly two boatmen in two small country boats appeared on the scene. One pulled the sadhu catching hold of his hair and the other pulled the sadhu into the boat by holding his leg. Before Sanjay and others could realize what was happening, the boatmen left the sadhu on the river bank and vanished. Well, the sadhu had the experience of death by Jalasamadhi and he was brought back by the Master to serve His cause. Reaching home, the sadhu did japa and pooja and then wrote a thanksgiving epistle to Bhagavan with a copy to Yogi Ramsuratkumar Youth Association. He also showed the letter to the members of Sinha family and other devotees. Later, on the orders of Bhagavan, it was published in TATTVA DARSANA with a footnote by the sadhu in the Yogi Ramsuratkumar Jayanti Issue 1991, November 91-January 92:

“THE GREAT BOATMAN

Sadhu Rangarajan

C/o Sri T.S. Sinha
Retd. Dy. Collector
Indu Sinha Cottage
D-73, Acharya Narendradev Marg,
Prayag 211002
19-10-1991

H.H. Yogi Ramsuratkumar
Godchild
Tiruvannamalai 606601

Poojya Sri Gurudev,

Vande Mataram! Aum Namō Bhagavate Yogi
Ramsuratkumaraya! Aum Sri Ram Jai Ram Jai Jai Ram!
Hundred thousand salutations and pranams from this humble
disciple!

Mysterious are the ways in which You have been moulding the destiny of this humble disciple ever since this sadhu surrendered himself at Your holy feet! One of Your three fathers, Ramana had the experience of death before his renunciation. Swami Rama Tirtha had the experience of Jala Samadhi at the culmination of his saintly life. This sadhu has always been wondering what those experiences would have been. And You, in Your benign grace, made me today have a taste of those experiences, but You did not leave me to end up there. You brought me back to life to continue Your work.

This sadhu hardly realized that Death was chasing him when he drove to the Ganges this morning for my ablutions. Yesterday, when I had gone there for morning bath, I had left my sandals below a platform on which a pandit was sitting with his Chandan, kumkum and flowers. My host felt that somebody must have taken it away and I may not get it, but I told him that my Master is very merciful and he would see that I never lose anything. Reaching the Ganges, I found the sandals intact. Happily thanking You, I removed my garments and ran into the waters to

take bath. I did prayers to Mother Ganga, remembered You and then took three dips. Then in a playful mood, I tried to swim. But soon I found that the sand below my leg had given way and I was being dragged to the middle of the river by a swift current. The bathing ghat was unusually less crowded and for the very few people who were there, it took some time to realize that I was not swimming and was being dragged away by Mother Ganga. And even when they realized, probably none of them knew swimming or was too dazed to rush to my help as I was at a distance. I was frantically struggling to keep my head above the water level and raise my hands to indicate where I was. I found death staring at my face, trying to devour me, but a sudden flash of thought about You came in the mind. I felt that You were rushing to my help. With the confidence of a child in the mother's alms, I resigned myself to Your Grace and made valiant attempt to float, at least to raise my palm above the water level. Suddenly I felt Your presence very near me. Though I was below the level of water, I found someone dragging me up by bolding the lock of my hair and then a hand held my palm! When I raised my head above the water level, and opened my eyes, I found two boats around me making an angle and the boatmen trying to pull me up. One of them caught hold of my legs which I raised to reach the verge of the boat, lifted me up by my leg and rolled me into his boat. They exclaimed. "Thank God, if we were late even by a minute or two, you would have gone!" On reaching the shore, my host, Sanjay, who heaved a big sigh of relief, said that the boatmen had just arrived there with loads of passengers and hearing the frantic shouts of the people on the shore, "*Wo Babaji doob rahe hai!*" – "That Sadhu is getting drowned" – they raced towards me and closed up in time to save me. I wiped my body with a dry towel and turned round to look for them but the boatmen had gone with another load of passengers. My inner voice tells me that You are that Great Boatman who has brought me to the shore. Yesterday, in a special Ramnam satsang at Sri Sinha's place, I spoke about the fickleness of human existence and stressed the need to make it sublime by turning to a higher goal in life. When I was talking on Death which snatches away everything in a trice, I sincerely felt that You have given me a higher life by placing a lofty goal before me. Probably it is for the fulfillment of that goal that You

have snatched me back from the clutches of Death. The new life that You have given me is dedicated once again at Your holy feet! Thy will be done! Ganga is Your mother; She has returned me to You for Your work!

....

With Prem and Prostrations, Your humble disciple,
(SADHU RANGARAJAN)”

[While the above letter was on its way to the abode of this sadhu’s Gurudev at Tiruvannamalai in Tamil Nadu, children of this sadhu, Ch. Vivekanandan and Kumari Nivedita made a visit to Tiruvannamalai to have the Yogi’s darshan. The All-Knowing Mahatma took a handful of flowers, wrapped them up in a paper and gave to the children, asking them to carefully carry it and hand over to their mother, Smt. Bharati. They could realize the significance of Master’s action only after four days when a copy of this sadhu’s letter to the Master reached simultaneously the Yogi Ramsuratkumar Youth Association for their file.

On return from U.P., this sadhu called on my Master at Tiruvannamalai on November 11, 1991, to apprise Him about the visit to the North and the preparations made for the International Ramnam Convention and 74th Jayanti Celebrations of Yogi Ramsuratkumar at Madras on November 30 and December 1. Like in a police investigation, the Master inquired into every minute detail of the incident on the lap of Mother Ganga. When this sadhu said that it was all the Grace of the Master that this sadhu is back to do His work, the Master replied with a gentle smile: “It is all Father’s Grace. If this Beggar had the power to save you, he would not have allowed you to be carried away by the waters of Ganga. It is Father who has saved you. All is Father’s Grace!” When this sadhu told Him that He alone was this sadhu’s Father, Mother and everything and probably He wanted to test my faith in Him and that is why such a thing happened, He simply laughed and asked: “Will you publish this in TATTVA DARSANA?” This sadhu replied that he would publish as it is, the whole letter that this sadhu wrote to Him. He raised His hand and blessed us. Then He started enquiring into the details of our successful tour in U.P. and the names and

particulars of distinguished people who were expected to come to Madras from far and wide to attend the Jayanti celebrations.

*Guru Mahimaa, Guru Mahimaa,
Apaara Mahimaa Guru Mahimaa*

--Sadhu Rangarajan]"

On Monday, November 11, 1991, we reached Tiruvannamalai by 8.45 AM. As soon as we reached Master's abode, Sashi, who was attending on Master, knocked at the door and Master came out and received us. The sadhu told the Master about the breakdown of the car and the delay in reaching there. Bhagavan told us that Prema had come at 7.30 AM and was waiting for us till 8.00 AM when He sent them away. (Prema later told Sadhu that Yogi was waiting for us like a mother waiting for a child asking every now and then what the time was and ordering Sashi to see whether any car was coming. At 8.00 AM, He told her that there must be some breakdown of the car and hence He asked her to take leave).

Sadhuji gave Him a detailed report about his tour of U.P., and the places visited. He asked Bhagavan whether He received sadhu's letter from Prayag. He said "Yes" and asked the sadhu for the details of the incident. He asked sadhu why he went to Rasoola Ghat instead of Sangam and the sadhu replied that he wanted to avoid the crowd. He asked how much water was there. He said usually the floods were only in July-August and in October so much of water was not expected. The sadhu told Him that he did not know swimming and that was why he was caught in the flow. When the sadhu told Him that it was He who saved the sadhu who called out His name and chanted Ramanama Taraka, He laughed hilariously and said if He had that power to save, He would not have allowed sadhu to be carried away by the flow. He then added, **"This Beggar died at the feet of Papa Ramdas in 1952. Yogi Ramsuratkumar is the name of My Father. You called His name and chanted the mantra dear to Him. It is My Father who saved you"**. The sadhu told Him that probably Bhagavan wanted to test his faith in Him and hence subjected him to this ordeal. Bhagavan laughed again and asked the sadhu whether he would publish the letter in TATTVA DARSANA.

Sadhuji replied that he would publish it as it is in the forthcoming issue. Bhagavan raised His hands and blessed the sadhu.

Sadhu told Bhagavan about his visit to Saranath in connection with the disposal of Rama Tirtha Pratishthan's property. Bhagavan asked for the details and sadhu explained to Him and told that the Pratishthan was planning to purchase a building in Lucknow. Bhagavan asked whether till now they functioned from a rented premises. Sadhu replied, "Yes". Sadhu then reported to Him about the devotees coming from north to attend the Yogi Ramsuratkumar Jayanti at Madras. He asked for the names of the people expected from various places, state by state, and blessed the Jayanti Celebrations. Sadhuji told Him about the visit of Lee Lozowick to Madras and said, it was clashing with Sadhuji's proposed visit to Kumarakoil, Madurai and Trichy. Bhagavan advised Sadhu to be at Madras for He felt, Lee and friends would like to spend time with the sadhu. He therefore asked the sadhu to inform Kumarakoil and other places accordingly. Sadhu agreed to do so.

Bhagavan told Sadhu that He listened to his talk in the AIR. He said, Sri Ramachandra Upadhyaya of Udupi Brindavan had brought his transistor at 9.30 PM in the night on November 1 and he played it for Him. Sadhu told Him that he met Ramachandra Upadhyaya before coming to His abode and we have checked into his hotel. Bhagavan spoke about articles on Him in various journals, especially that of Balakumaran. Sadhu told Bhagavan that he has invited the popular writer, Vikraman, to address the Yogi Ramsuratkumar Jayanti. Sadhu also told Him about other VIPs including Justice Anand who were expected to attend the Jayanti. When this sadhu told Him that Sri D.S. Sivaramakrishnan was also expected, Bhagavan said that he had called on Him and got permission to attend. Sadhu told Him that Sukavanam of Tiruvannamalai wanted to attend and present a poem on Him.

Sadhuji told Bhagavan about the visit of Valliammai Achi and her offer of a place to keep the monophoto filmsetter machine which had come from Pune. Bhagavan asked whether the sadhu had seen the place and Sadhu replied that he would do so in a day or two. Bhagavan asked about the financial condition of TATTVA

DARSANA. He asked, "Is it running in loss?" Sadhu replied, "It is not making any profit, but by Your grace, things just go on. The problem is that I do not go out for collection of advertisements and donations. I just come out of my house only for Ramnam work. So we have to manage with what we get as voluntary contributions and advertisements coming in of their own accord. It is just Your name that is sustaining us." He immediately remarked, "It is My Father's name. Everything is Father's grace."

The sadhu told Him about Lee's poems and He asked the sadhu to serialize them in TATTVA DARSANA. "If you publish in TATTVA DARSANA, more readers will be benefitted." Bhagavan asked about the circulation of the journal. Sadhu said, he prints 1000 copies only of each issue, but the journal goes to many libraries and institutions and therefore more people read them.

The sadhu introduced Kannabiran. Yogiji asked him about his business and Kannabiran explained it. Bhagavan asked Sadhu how he came in contact with them and Sadhu replied that his daughter, Parimala is Nivedita's classmate and very active in YRYA work. He asked Parimala what was her subject and she said, "Computer Science". Bhagavan asked Sadhu what was the subject of Nivedita and he replied "Mathematics". Sadhu told Bhagavan that Vivek was going to write his examinations and He said, "He will pass in all subjects and do well in his examinations." When the sadhu told Him that Nivedita was also preparing for her examinations, He smiled and asked, "You had written that she is busy with Yogi Jayanti?" Sadhu replied, "Yes, till yesterday she was busy in that, but the examinations start on 15th and hence she has started her studies today. That is why she could not come with us." Bhagavan blessed Nivedita. He asked whether Kannabiran was helping in TATTVA DARSANA work. Sadhu replied that Parimala was helping in her own way in getting advertisements and helping in raising funds. Bhagavan smiled and said, "She is Nivedita's friend and therefore she is doing service." Bhagavan asked about T.P.M. Gnanaprakasham and sadhu said he was regularly visiting. Bhagavan asked sadhu to do whatever help he could to Gnanaprakasham and said, Ilayaraja was also helping. Bhagavan asked whether Sadhu knew Rajam Jayaraman (Om Bhavatharini

Amma) and Sadhu told about her services to Sister Nivedita Academy.

Bhagavan said, the sadhu's editorial on 'Right to Beg' was made into a story by Balakumar and he was reading sadhu's writings regularly. Sadhu said, he had given a set of all books and TATTVA DARSANA issues to Balakumaran.

Sadhu told Bhagavan, "It is my aspiration that I should undertake an all-India tour for Ramnam. Now that Vivek and Nivedita are completing their education and I am free from responsibilities I want to tour from Kanyakumari to Kashmir organizing Ramnam work."

"But that requires a band of workers", Bhagavan remarked.

Sadhu said, "If we are able to organize in every district through this yatra, we will be able to complete the target in ten or fifteen years."

"Oh! Will it be possible to complete it in fifteen years?" Bhagavan asked and added, "This Beggar thinks it will take fifty or sixty years. You have to attend to other works. Who will do that?"

Sadhu replied, "I think, I can find some people to run other affairs."

"Well. Father will guide you. Do whatever you can", Bhagavan said.

Sadhu appraised Bhagavan about the work of provincial conveners of Ramnam Movement like Sri T.S. Sinha, Sri Sriram Naik, Sri Easwara Iyer, Sri D.S. Ganeshan and told Him that he wanted to take all devotees coming from North to Anandashram. He asked the sadhu to do so. Sadhu also told Him about devotees coming from other states for the Yogi Jayanti planning to come to Tiruvannamalai. Bhagavan asked Sadhu to keep Him informed in advance about the visitors. Sadhuji also told Bhagavan about the Ramnam contribution of Gondavalekar Maharaj Ashram.

We had spent nearly two hours with Bhagavan and He wanted to see us off. He gave each one of the devotees a fruit. He took the sadhu's danda and coconut bowl, blessed them and gave it to him. When the

sadhu asked whether he could come again on the next day, after doing Giripradakshinam, Bhagavan said, there was Dwajaarohanam in the temple in the early morning and He may go there and He may not return to the abode immediately after that as there will be a big crowd and He will go somewhere else. He said, “We have spent a good time. You go to Tirukkoilur after Giripradakshinam in the morning.”



CHAPTER 2.25

GRAND YOGI RAMSURATKUMAR JAYANTI OF 1991 AT CHENNAI

On December 3, 1991, in the noon, the sadhu accompanied by Sri R.K. Lal, Sri Gupta, Swami Kalyanananda, Swami Lalitananda, Dr. Rajalakshmi, Smt. Bharati, Ch. Vivek, and Kumari Nivedita, proceeded to Tiruvannamalai. We reached Bhagavan Yogi Ramsuratkumar's abode by 8.00 PM. Yogiji received all of us. Sadhuji introduced all the guests and presented a brief report about Jayanti celebration and said it was grand by the grace and blessings of the Master. "It's all Father's grace", He said. He asked Swami Kalyanananda, Swami Lalitananda, Sri R.K. Lal and Sri Guptaji about their places and their activities with keen interest.

Sadhuji presented to Bhagavan a copy of VIVEKANANDA KENDRA PATRIKA special issue on "Yajna - the Basis of Life" which carried Sadhu's article titled "Aatmaahuti - Sacrifice of the Self." Master looked into it and repeated the title again and again. He then asked about the participants in the Yogi Ramsuratkumar Jayanti and asked whether Sri Balakumaran met the sadhu. Sadhu told Bhagavan about Sri Balakumaran calling on sadhu and handing over his book with Master's signature and also about his participation in the Jayanti celebration. Bhagavan said, the group of devotees from Nilgiris came and had His darshan on the previous day before returning to their place. Sadhuji introduced Dr. Rajalakshmi as the additional Vice-President of Yogi Ramsuratkumar Youth Association. He patted her on her back and blessed her. We presented sweets from Swami Satchidananda and read out His letter. Bhagavan handed over the sweets to Bharati asking her to distribute to all devotees. Bhagavan was happy to know that Nivedita was active in the Yogi Jayanti celebrations and Vivek's health had improved. Sadhu told Him about the place that Valliammai has given to keep the Monophoto Filmsetter. We told him about the programme of Lee Lozowick and said that TATTVA DARSANA special issue on Yogi Jayanti was under print and would come out on 13th December. Bhagavan gave to this sadhu a poetic epistle from Lee and asked the sadhu to read it. He said *BALA*

JOTHIDAM was serializing the poems of Ki. Va. Jagannathan on Yogi Ramsuratkumar. After spending two hours with us, Bhagavan gave us permission to leave Him and meet Him again in the morning at 10.00 AM.

We reached Bhagavan's abode at 10.00 AM. There was a big crowd, but Bhagavan received us and made us sit before Him. He asked how the Swamijis came into the contact of the sadhu. Sri R.K. Lal told Him about Sadhu's participation in Swami Rama Tirtha Jayanti in which the Swamis also participated. Bhagavan asked Sadhu to read out his article in Vivekananda Kendra Patrika. When the sadhu came to the paragraph where he had written about Nama Japa, He wanted it to be read again. Sadhu read it: "**Japa Yoga** is the easiest that anyone in any station or stage of life can take up for one's spiritual pursuit. Even for the peace and happiness of the entire humanity, this is prescribed as a sure and certain means and with this end in view, the Divine Mother, Krishnabai of the Anandashram, Kanhangad, Kerala, started in the recent period a massive Japa Yajna of chanting 15,500 crore times the most sacred **Ramanama Taraka** – '**Aum Sri Ram Jai Ram Jai Jai Ram**'. After the Mahasamadhi of the Divine Mother, a big world movement for chanting the **Ramanama Taraka** is spearheaded by Yogi Ramsuratkumar, Godchild, Tiruvannamalai, the illustrious disciple of Swami Ramdas, who declares: '**Chanting of Lord Rama's name is a great sacrifice, and participating in this Mahayajna is equal to receiving initiation from my Master, Swami Ramdas himself**'".

Bhagavan also made the sadhu read the letter from Swami Satchidananda. Nivedita started singing His name and we all joined. Bhagavan was all the time smoking. He then turned to Lal and asked him about the work of the Swami Rama Tirtha Pratishthan. He then asked the Swamijis about their respective ashrams and gurus. Swami Lalitananda said that his guru was still alive while Swami Kalyanananda said that his guru was Brahmaleen Swarupananda. The swamiji then asked Bhagavan about '*Braahmi sthiti*'. Bhagavan smiled and replied: "*Ham is ke bare me kutch naji jaante. Is bhikari ke Guruji ne ham ko ek hi baath sikhaya. Wo yahi mantra hai—Aum Sri Ram Jai Ram Jai Jai Ram! Is bhikari ke guruji ne itna hi kaha,*

‘is mantra ko japte rahna’. Ham unke aadesh ko maante hai aur ham aacharan karte rahte hai. Aur kuch ham nahi jaante.”—“We do not know anything about that. This beggar’s guruji taught him only one thing. That is this mantra—Aum Sri Ram Jai Ram Jai Jai Ram! This beggar’s guruji told him: ‘Go on chanting this mantra’. We follow his orders and practice it. We do not know anything else.” Bhagavan paused for some time and then continued: **“If this Beggar carries out his Master’s order, that is sufficient. He is not bothered about Moksha or Brahmi sthiti or anything of that sort. If he carries out my Father’s orders, Papa Ramdas will take care of the rest. This Beggar need not make any effort for Moksha.”** Then He smiled and casting a glance at the sadhu, He said, **“Obey the Guru’s orders. That is sufficient. You need not make any effort. Guru will take care of everything.”** Bhagavan said that any name given by the Guru is sufficient for Nama japa - Rama, Krishna, or Siva - and if we repeat it regularly, that is sufficient sadhana. He then asked Lalitananda what Nama japa he was doing. Lalitananda said, he was not doing any Nama japa, but was doing ‘swaroopa dhyaan’. Bhagavan smiled and said, *“oh, yah bhikhari wo sub nahi jaante yaa samaj sakte. Wo tho bahut bade baat hai.”* - “Oh, this Beggar does not know all that or understand that. It is something too big.” Bhagavan then told him: “If your Guru has asked you to do that, follow it implicitly. Do whatever the Guru asks to do.” He further added: “This Beggar’s Guru asked him to do only Nama Japa”. He then quoted profusely from Kabir, Tulsi and Surdas on the greatness of Nama Japa and said, in the present age, that was the easiest path. Khanna asked Lalitananda what was Swarup Dhyana. Bhagavan interrupted and asked Khanna who his guru was. When he replied, Bhagavan said, “You follow your Guru’s advice. Each one must follow his Guru.”

It was 12.00 noon and Bhagavan decided to disperse the assembly. He blessed everyone and then took this sadhu’s danda and bowl and blessed them as usual. This sadhu took hundred rupees from Rajalakshmi and offered it to Him telling Him, “My father’s Shraddha fell on 28th last, but I could not come here as usual, as I was busy with the Jayanti preparations.” He asked my father’s name. The sadhu replied: “S.R. Venugopalan”. Bhagavan said, “Your father has accepted it” and blessed the sadhu again. Khanna invited

Bhagavan to Amritsar. Yogiji laughed and said, “So many things happen in Punjab. This Beggar is afraid to come there.” Khanna said, “No Maharaj, I will take you with me safely.” Bhagavan laughed and simply blessed him. Rajesh wanted to take a photo, but Bhagavan said, “No, I am sorry.” He then led us all to the gate and blessed us, as usual, standing on the footsteps till we left from His presence.

On December 28, Saturday, this sadhu, accompanied by Vivek, Sri Ramamoorthy, Prasoon Ramamoorthy and Vinod, left for Tiruvannamalai in the morning and reached Gurudev’s place by 12.15 PM. Bhagavan was busy with Justice Raju. Kumari Vijayalakshmi, Prof. Devaki, Prof. Rajalakshmi and her sister were sitting outside and singing songs. We waited for Bhagavan and, after half an hour, He came out with Justice Raju. Justice Raju greeted the sadhu and left. The sadhu placed the copies of TATTVA DARSANA at the feet of Master. Sadhuji introduced Ramamoorthy and family. He told Gurudev about the publication of his letter to the Master from Allahabad on the Ganga incident, as directed by Him. Gurudev took the TATTVA DARSANA copy and went through the contents with a smiling face. He wanted the sadhu to read Lee’s poems. All the time He was smiling. He asked how many of the poems were published and Sadhu replied, “ten” and said, the remaining will be serialized in the subsequent issues. He asked Vivek to take ten copies from the bundle we had carried and He took them. He also asked one copy to be given to each one of the devotees present there.

Bhagavan asked how Ramamoorthy was related to Dr. C.V.R. and the sadhu said his wife and C.V.R.’s wife were sisters. We also told Bhagavan how our daily pooja Prasad cured him of his illness and he wanted to have Bhagavan’s darshan. “It is all Father’s blessings”, Bhagavan said. Prasoon told Bhagavan about Ramamoorthy’s eye problem and sought blessings of the Master for her family members. Bhagavan blessed them. Valliammai Achi’s daughter and son-in-law came with their child. Bhagavan gave Prasad to Vijayalakshmi group and saw them off. The sadhu told Bhagavan that Valliammai Achi wanted to offer some place near Mahabalipuram to construct an Ashram. Bhagavan replied, things will take place according to

His Father's will. He asked sadhu whether we could find anyone to operate the Monophoto Filmsetter and sadhu replied that we were trying to get one from Delhi. After spending an hour and a half with us, Bhagavan decided to leave us. He took sadhu's danda and bowl as usual, blessed them and gave them to the sadhu.



Yogiji with Sadhu Rangarajan and R. Vivekanandan

CHAPTER 2.26

NATIONAL YOUTH DAY AND SWAMI VIVEKANANDA JAYANTI CELEBRATIONS 1992

Justice Raju telephoned to Sadhu on January 2, 1992, to convey Bhagavan's message that it is desirable to publish Krishna Carcelle's article in TATTVA DARSANA. On January 3, in the morning, Dr. K. Venkatasubramaniam, former VC of Pondicherry University and Bhagavan's devotee phoned to sadhu and told him that he had met Bhagavan on January 1 and that Gurudev presented to him a copy of the latest issue of TATTVA DARSANA. He said, Master also told him, "Rangaraja is my principal disciple. He is doing this Beggar's work."

Dr. Radhakrishnan, Dr. Rajalakshmi, Vivekanandan and Nivedita took the Yogi Ramsuratkumar Rolling Shield and Yogi Ramsuratkumar Cups for Bhagavan's blessings on 8th morning. They returned in the evening and reported that Bhagavan showered His blessings for the success of the Vivekananda Jayanti Oratorical contest and National Youth Day Celebrations. They said, Sri Balakumaran had also gone with them to Bhagavan's abode and Bhagavan lauded the work of YRYA.

On Friday, February 14, 1992, accompanied by Vivek, sadhuji left for Tiruvannamalai and reached Master's abode. Master wanted the sadhu to come at 4.00 PM. So, sadhu and Vivek called on the Master in the evening. They presented a bottle of honey which was sent by Neelalochani for the Master. Master enquired about her health. Sadhuji told Master about the letter from Sri Sugunendra Tirtha. Yogiji asked how the swami got into contact with us. Sadhuji told Him about his connections with Udupi Pejavar Math through Vishwa Hindu Parishad. Bhagavan also asked about the Geeta writing Yajna. Sadhuji told Bhagavan that Sri Shankara Vijayendra Saraswati of Kanchi Kamakoti Peetha was visiting various temples in South India and he wanted the Sthalapuranas of the temples. Yogi Ramsuratkumar Indological Research Centre had a collection of

sthalapurana's donated by Sri Jayaraman, Post Master General, and we have spared those books to Kamakoti Math. Sadhu told Bhagavan about letter from Lee Lozowick. Bhagavan asked about the letter of Krishna Carcelle. Sadhuji told Bhagavan how Krishna came into his contact and after participating in Bhagavan's Jayanti in the year before last, how he took up the work as Convener of YRYA International Centre and his phone calls from Paris. Bhagavan told about an article in French. He went inside and brought a magazine in French—LE MONDE INCONNU. He also brought the English version of the article typed out by Sri Ganesan of 'Mountain Path'. After we read it, He asked Vivek to go and get xerox copies of them and Krishna's article. Vivek went with Sashi and got the copies as ordered by the Master.

Sadhu told Bhagavan about the progress of Ramnam work and his intention to go from village to village for propaganda. Master laughed without giving His immediate consent. We told Him that we have reached 2400 crores of Nama japā. He said we have still to go a long way. Sadhuji also told Bhagavan about his plan to visit Kanhangad and the preparations for the eighth annual number of TATTVA DARSANA. When we told Him about the Mahasamadhi of Mother Mayamma of Kanyakumari, He said, He also got the news only on that day from a letter written by a devotee. When we asked for His advice regarding special programmes to pay homage to Her, Bhagavan asked us to take our own decision.

Master asked about Vivek's health and his studies. He blessed him saying, "Father's blessings to Vivek to pass in all his papers in his final examination in March and to become an engineer." Bhagavan went inside and brought Rs.115 and gave to the sadhu and He gave twenty paise to Vivek, jovially telling that Vivek should not feel that Master did not give anything to him. Then He made us all sing "Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya". When He was about to leave us, after spending about three and a half hours with us, we sought His permission to come again on the next day and He said, "Come at ten."

On Saturday, February 15, we reached Master's abode at 10.00 AM. Sri G. Shankararajulu of Madurai was already there. He received us.

Lot of people were coming and going. Master asked Shankararajulu about the recognition of his school. Shankararajulu said, he had got it and the first batch of students were writing their examinations. Master pointed to Vivek and said, he too was writing examination and was going to become an engineer. Prof. Devaki and Sow Vijayalakshmi, IRS, came in. We all chanted Bhagavan's name for some time. Cine lyricist, Sri Gangai Amaran, had sent actor Ramarajan and a group for Bhagavan's darshan. Bhagavan blessed them and sent them away. Devaki told Bhagavan that she wanted to shift to a new house as the present house was threatened by thieves. The house owner had blocked the separate entrance and the dogs were barking all the time. Bhagavan laughed and said, "Dogs always bark." Sadhuji jovially said, the dogs barked even at Sadhus and mahatmas and Bhagavan burst into a hearty laughter.

Bhagavan was immersed in some deep thought and he turned to Sadhu asked, "Do you know scientists say that there are black spots in the sun." Sadhu said, "They also say there is a black hole in the sky." Bhagavan said, "Sun is all effulgence, but still they try to find black spots." Devaki was telling Bhagavan about her intention to take voluntary retirement. Bhagavan laughed and asked, "Is it so?"

At 12.15 noon, Bhagavan decided to leave us. He asked the sadhu whether we were returning today. The sadhu replied that he and Vivek intended to visit Salem and pay homage to the Divine Mother Mayi at Her Samadhi and then we would return to Madras. He said, "Alright, do so" and blessed us. Sadhu told him that the eighth annual number of TATTVA DARSANA would come out on Shivaratri. He asked when was Shivaratri and Sadhu replied, "On 2nd". He said, "Alright, come then." He took the danda and bowl of Sadhu and gave them to him after blessings.

Sadhuji, accompanied by Sri Kannabiran, left for Tiruvannamalai on Friday, March 20, 1992, in the morning and reached Bhagavan's abode at 11.15 AM. Bhagavan received him and Sadhu placed the copies of the journal at the feet of Bhagavan along with a bottle of honey sent by Neelalochini, and an envelope given by Rukmini. Bhagavan's devotees, Sivapriya, Anuradha and some others were present there. We all chanted Bhagavan's name for some time. Then

Bhagavan turned to sadhu and started a discussion on international politics:

Bhagavan asked Sadhu: “What do you think of the collapse of Soviet Union? What impact it will have on India? Can you say something about that?”

Sadhuji replied: “Maharaj, the collapse of Soviet Union has left USA as an unrivalled force.”

Bhagavan: “Do you think America will rule over us just as the British did?”

Sadhuji: “There is certainly some pressure from America on the economic field and in matters like patent right on intellectual properties, etc., but our country is resisting.”

Bhagavan: “It is said America has more weapons than any other country and they want to rule over the whole world.”

Sadhuji: “Maharaj, there is a prediction by Nostradamus that at the end of this century, India will emerge as a world power. May be, if all the Asian countries come together under the leadership of India to resist America, India may emerge.”

Bhagavan: “In the past, America was threatening us through Pakistan. Now they are directly threatening us.”

Sadhuji: “Maharaj, it is said that many of the Soviet countries with Muslim population would join a Muslim block with Arab countries and some American experts believe that that may also pose a threat to India.”

Bhagavan: “Sri Aurobindo said that brute force will rule the world. Power alone will make one a ruler.”

Sadhuji: “Yes Maharaj, in my article on Nityananda also, there is a conversation between Gandhi and Nityananda in which Nityananda

tells Gandhi that, for achieving independence, ‘Ramabana’ is needed, for Ramnam is useful for spiritual realization only.”

Bhagavan: “India was leading the non-alignment movement formulated by Nehru. America wants to punish India. America doesn’t want India to become strong. See what is happening in Yugoslavia. Total chaos. They want to create such condition in India also. Do you think they will succeed?”

Sadhuji: ‘Maharaj, we have spiritual strength.’”

Bhagavan: “So you think India is very strong in spirit and spiritual strength will protect India. India must spread a spiritual wave all over the world. Aurobindo wanted to unite humanity on spiritual strength. He spoke of Human Unity which will come through spiritual brotherhood.”

Sadhuji referred to “Spiritual Communism” of Sri Aurobindo. Bhagavan asked the date of its publication. Sadhuji said it was sometime around 1930. However, Bhagavan said, Sri Aurobindo came to Pondicherry in 1910 and it cannot be his. Sadhuji said, it may be the work of Motilal Roy of Prabartak Sangh. Sadhuji pointed out that even after Sri Aurobindo’s leaving Bengal, Sister Nivedita wrote editorials in “Bande Mataram” in his name. Sadhuji also told Bhagavan about Sister Nivedita’s “National Prayer” and also of her call to youth which we had reproduced in the last issue of TATTVA DARSANA. When Sadhuji showed it to Him, He made others also read it. He blessed the copies of the Eighth Annual Number of TATTVA DARSANA and gave copies to all those who were present.

Kristi (Shivapriya) told Bhagavan that she was already a subscriber to the journal. Bhagavan then jovially asked her whether he has wasted one copy by giving to her. Bhagavan gave one copy each to Jayaraman, Anuradha and others. He also gave each one of them a copy of the pamphlet on Sister Nivedita Academy. He then told Jayaraman, “Jayaraman, this beggar may forget. Therefore you give one copy to Vijayalakshmi, one to Devaki, one to Rajalakshmi...” He gave the copies one by one.

Sadhu told Bhagavan that Sister Nivedita Academy was completing 13 years of yeoman service on April 13, 1992, and TATTVA DARSANA was entering into the ninth year. He blessed both the Academy and the journal. Sadhu told that SNA planned to expand the publication activities of Yogi Ramsuratkumar Indological Research Centre. Bhagavan blessed the efforts. Sadhuji told Him about the offer of place by Sri Valliammai to keep the Monophoto Filmsetter. He said, Valliammai had met Him and told Him about that. He asked the sadhu whether he was setting it up. Sadhu replied that it is out of date, require air compressor and other accessories, and was proving to be a white elephant even to those like Aurobindo Ashram and Sivananda Ashram who wanted to go in for sophisticated computer machines. Therefore we may have to dispose it off if we could not operate it. Bhagavan simply remarked, “Rangaraja is doing hard work. My Father will bless Rangaraja.”

Sadhu told Yogiji about Krishna Carcelle’s letter. He said, He got it and noted that Krishna referred to Shiv Shankar’s article. Sadhu told Yogiji that he will send copies of TATTVA DARSANA to the writer through the journal in which his article appeared. Sadhuji told Bhagavan that the work of Yogi Ramsuratkumar Youth Association was spreading all over the world by His grace and blessings. Bhagavan said, “It is all because of My Father’s grace!” Sadhu told Him that Poojya Swami Satchidananda was very happy about the progress of Ramnam movement.

Sadhu told Bhagavan about the project work of Vivekanandan for his B.E. degree which he had dedicated to Bhagavan. He asked about the subject and Sadhu told that it was “Hydro Power Stations”. He also informed Bhagavan that Vivek will come with his report to seek His blessings before submitting it. Bhagavan blessed Vivek.

Bhagavan asked sadhu to open a letter to Him from Sri Dharmakeerthi of Srilanka and asked him to read it twice. That person had written about some afflictions due to two spells. Master asked sadhu how he came to know of Him. Sadhuji said, it might be through Nam, the Korean student who visited Sadhu’s abode. Kristi intervened and said Swami Premananda was also talking about him and he might have come to know of Bhagavan through Premananda.

He asked whether the signature in the letter was in English. The sadhu replied that it seemed to be Sinhalese. Bhagavan asked whether there was a script for Sinhalese. Sadhuji pointed out that the Aerogramme title was in Sinhalese. Anuradha spoke about a Russian letter to Ganesan translated by Nadia Sutara.

Sadhuji told Bhagavan about Russians interest in Indian philosophy, especially the philosophy of Swami Vivekananda. Bhagavan pointed out that they were interested in Rabindranath Tagore also. Sadhu told Bhagavan about the visit of a Russian research scholar, Rostislow Rabakow, who wanted to meet the sadhu and invited him to the Soviet Consulate in Madras. The Russian wanted to know about Sri Chakra representing Bharatavarsha. When Sadhuji told Bhagavan, "Our aim is to instill patriotism and spiritual urge, the twin ideals", Bhagavan wanted Sadhu to repeat the twin ideals. He also repeated them and said, "You are doing My Father's work. Father will bless you!"

Kannabiran told about his business problems, but Bhagavan replied, He could not give any advice in those matters, but only pray to Father to help him. Anuradha sought blessings for relief from her asthmatic pain and Bhagavan blessed her also. He asked her about the programme of visit of Sri G. Venkateswaran, film producer. Sadhuji told Bhagavan about our programme of Ramnam Satsang and Gayatri homa to be performed by Suresh in the house of Sri R.V. Srinivasan. Bhagavan said, Dr. Radhakrishnan and Suresh met Him on the previous day and spoke to Him. Sadhuji also told Him about our programme at Vellore. He blessed for the success of our programmes and also blessed Bharati and Nivedita. At 1.15 PM, He decided to leave us. He took the danda and bowl of Sadhu, energized them as usual and returned to Sadhu blessing him. We returned to Chennai.

MY FATHER alone exists, no one else, nothing else, MY FATHER is EXISTENCE. There is no one else, nothing else.

—Yogi Ramsuratkumar

CHAPTER 2.27

RAPID STRIDES OF RAMNAM MOVEMENT

On Wednesday, April 22, 1992, in the afternoon, Sadhuji along with Dr. Radhakrishnan and Vivekanandan left for Tiruvannamalai and reached Bhagavan's abode by 7.15 PM. Sashi, attendant of Bhagavan informed Him about Sadhu's arrival. Bhagavan came out and received him. Devaki, Smt. Sundararaman and other devotees were there. Sadhu reported to Bhagavan about the successful programmes at Vellore, Panruti and Avadi. Bhagavan asked the names of the places and sadhu repeated. Bhagavan said, everything was because of His Father's grace.

Sadhu told Him about Vivek's project report. He asked all details about the project, the conduct of examination, the examiners and the guide. Then He took the project report into His hands and went through every page. He made Vivek read the dedication to Him and the preface in which reference was made to Him. Sadhu said, the computer printing of the report was done by Nivedita. Bhagavan blessed Vivek and told that he will do well in his examination. He then put His signature as ॐ (om) in the opening page of the project report. When the sadhu told Him that, for the last four years, he had not done anything for the children and it was all His grace and blessings that made them successfully complete their studies, Yogiji said, it was all the Grace of the Father. He asked about M.S. Iyer and his help to Vivek. Sadhu told Yogi that Sri Iyer was a regular participant in our Ramnam satsangs. Bhagavan blessed him. Vivek told Him that Sri Iyer had asked him to join in his company immediately after his studies. Bhagavan asked about Nivedita and Sadhu told Him that she was busy preparing for her examination. Bhagavan asked about the sprain in her leg and Sadhu said, she was alright after a week. Vivek said, his mother was not well and Yogiji said, she would become alright.

Sadhuji told Bhagavan about the visit of Sri Ganeshan, Editor of "Religious Digest". Bhagavan asked details about him, the journal and also how he had come into the contact of the sadhu. Sadhu replied that for the last three years he was reading TATTVA

DARSANA regularly and he had also given a write up in his journal about our Ramnam Movement. Yogi asked when he was coming to Tiruvannamalai and sadhu replied that he will keep Bhagavan informed about his visit before he comes. Sadhu told Bhagavan that Dr. Rajalakshmi's husband Sri Ramamoorthy wanted to come to Bhagavan for His darshan and he wanted to offer his land to Valliammai Achi to help us to set up an abode for Sister Nivedita Academy. Bhagavan said, things would take place according to His Father's wish. Sadhu told Bhagavan that he would come again in the morning to see Him. He took the bowl and danda of the sadhu as usual and blessed them.

On the next morning, Sadhu came to Master's abode by 10.00 AM. Some devotees were coming and going after taking His blessings. He called Sadhu and his group inside. Devaki also joined. After some time, He sent off all except Vivek and Dr. Radhakrishnan. A lady who had read Balakumaran's book on Yogi came. She was praying for Bhagavan's blessings for the marriage of her daughter. Bhagavan blessed her and sent her away. He was remarking, **"Only Father knows everything. He makes this Beggar know only things that are to be known for His work. Not that this Beggar knows everything. This Beggar is only His instrument and He makes this Beggar know only that which is required for His work."**

Bhagavan asked Vivek what he would do after his degree. Vivek said, he may join M.S. Iyer's company. Bhagavan asked about Nivedita and the sadhu replied that she has already got His blessings to do her M.Sc. He asked her subject and Sadhu said, "Mathematics."

Bhagavan looked at Sadhu and Dr. Radhakrishnan and asked: "You people know Philosophy. What do philosophers say about God?" Radhakrishnan replied that philosophers were in search of Truth. Bhagavan asked: "Have they reached Truth?" Radhakrishnan replied: "Because of their reasoning and logical approach, they have not reached the ultimate which is beyond reason. Only very few have reached." Yogiji wanted to name them and Radhakrishnan replied: "Socrates, Plato and a few." Yogiji asked whether Sankara was not

logical. Radhakrishnan replied that Sankara was logical. Bhagavan then asked whether Sankara proved the existence of God. Radhakrishnan replied that according to Sankara, in the empirical level God existed for practical purposes, but in the transcendental, there was no God. Sadhu intervened and quoted Sankara: *Brahma satyam jagan mithya, jeevo brahmaiva naaparah* - ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव नापरः and explained it. Sadhuji also told Bhagavan that Sri Aurobindo spoke of ‘Realistic Advaita’ and quoted from ‘Savitri’:

“The world was not built by the random bricks of chance,
A blind God is not destiny’s architect,
A Conscious Force has drawn the plane of life.”

Sadhuji added that Maya according to Sri Aurobindo was a Creative Force, not an illusion.

Yogiji thus brought us to the point. We told Him that Yogi Ramsuratkumar Indological Research Centre was intended to do research on all such Indological questions, but we would stress spiritual sadhana also along with that. Dr. Radhakrishnan remarked that university Ph.D.s were meant only for degrees, but our work was for a cause. Sadhuji told Bhagavan about his experience for six years as Visiting Professor in Sacred Heart College, Tiruvannamur, and said though the institution was a Christian theological college run by the Jesuits where he was the only Hindu professor teaching Hindu thought and culture, the University had recognized it as a research institution. Sadhuji said, his wish was to turn YRIRC into such a centre for research in Indology. He said, Swamijis like Swami Devananda and Narikkutty Swami, and Prof. G.C. Asnani were all interested in our work. Bhagavan said, “Father will see that your endeavour will succeed.” Sadhu said, “We have a well-equipped library with thousands of books, and religious and philosophical journals, but we are in need of a place.” Bhagavan asked whether we were getting funds. Sadhu replied that we do not go out for collection of funds and were managing with whatever we received as voluntary contributions. He said, so far all our concentration was only on Ramnam work, but help poured in spontaneously by His grace and

blessings. Bhagavan said, "Father's grace and blessings." Sadhuji told Him that Sister Nivedita Academy had completed 15 years and He blessed for the success of the institution.

Bhagavan asked about our work outside India. Sadhuji said, Krishna Carcelle was doing active work in France and the Hohm Community of USA was also supporting us. Sadhuji told Him about letter from Alberto D. Formai from Italy. He asked about Ravi Maharaj of Trinidad and Sadhu's plan of visiting the country. Sadhuji said, no follow up action had been taken in the matter. He also asked about the Ramnam Japa counts from Gondavalekar Maharaj Ashram.

Someone in the crowd that came for His darshan hesitated to prostrate. Bhagavan created a laughter by prostrating to him. A Muslim woman did salaam and Bhagavan also responded. We were watching the behavior of devotees and Bhagavan's reaction with laughter. At 12.30 PM, Balasubramaniam came with food for Bhagavan and He decided to relieve us. He took Sadhu's danda and bowl, blessed them and blessed every one of us. Sadhuji reminded Bhagavan that four years have gone since His initiating the sadhu and He exclaimed, "Oh! Four years are over!" He again blessed the sadhu by raising His hands. We took leave of Him.

On Thursday, May 28, Sadhuji accompanied by Sri Shankar Shastriji, Sri Suresh's family, Smt. Bharati, Vivek, Nivedita, Bharati's mother and a few more devotees, reached Tiruvannamalai and came to Master's abode. As Bhagavan was busy with Justice Venkataswamy, we went to the temple and had darshan. Some devotees from Aruppukkottai and Sivakasi were there. After temple visit, we came to Bhagavan's abode again. Bhagavan received all of us. After all of us were seated, Sadhu introduced Sri Shankar Shastri. Bhagavan asked him what he was doing in Bombay. Shastriji replied that he was looking after the work of a trust and also recalled his earlier visit. Bhagavan asked Vivek about his examination and Vivek said, in one of the papers he had made a silly mistake. Bhagavan laughed and said, "Father is there and He will take care of it." He asked Vivek and Nivedita about their health. Vivek said, he had indifferent health, but now he was alright. Nivedita said, she had sprain in her leg and she was also alright now. Bhagavan turned

to Suresh and Urmila and asked them about their place of origin in Rajasthan and their parentage. Sadhu introduced Chitra, wife of Sri Bhaskaradoss, our artist. Bhagavan asked Vivek whether he has become an engineer. We said, he was going to join the company of Sri M.S. Iyer. Bhagavan jovially said, “Now Vivek has to get married.” All of us laughed. Sadhu told Bhagavan, “Nivedita is there.” Bhagavan turned to Vivek and asked him, “**Will you not take care of Nivedita?**” Vivek replied that he will. Bhagavan remarked, “Father and mother have done their duty to Vivek and Nivedita.”

Shankar Shastri spoke to Yogiji about his brother Keshav’s problem and asked whether he should bring him to Bhagavan. Yogiji replied, “Father will take care, and if He wills, he will come.” Shastriji said, in his case, when he was a youth, a jyotisha had predicted that he will not take care of his parents and it so happened that he became a pracharak of Rashtriya Swayamsevak Sangh and left the family. Bhagavan smiled and asked Vivek, “**Will you be of help to your parents?**” Vivek said, he will. Yogiji asked Shastriji again about the work that he was doing now. Shastriji explained that he was taking care of Keshav Old Age Home, where the aged and retired pracharaks of RSS were taken care of.

Yogiji asked Sadhu about Gnanaprakasham and Sadhu told him about his letter in which he had spoken about his desire to take to Sannyas. Yogiji said, he also received such a letter and said, nothing could be done in such cases. He said, by taking to ochre robe, he may get something to survive, for there is respect to the robe. He then added, “This Beggar did not put on the ochre robe and therefore He had to face much difficulties when He was a wandering Beggar.” He further said, He did not want Sadhu to put on ochre robe and become a sannyasi, but He found Sadhu in ochre robe. Sadhu recalled that the ochre robe was sent to Him by Bharati through Nivedita and at that time He told Nivedita that He was afraid of putting on that robe and would give it to one who had courage to wear it, and He then thrust it into Sadhu’s hands.

Sadhuji placed before Bhagavan the latest issue of TATTVA DARSANA, (Vol. 9, No. 2) and also the issue of VIVEKANANDA KENDRA PATRIKA on Service Organizations. Sadhuji pointed out

the special article of Sister Nivedita Academy in it written by Smt. Nitya with His photo also. He looked into it and asked what the price was. When Sadhu replied that it was priced Rs.50, He said, it was costly and why we should give Him a free copy. We replied that it was complimentary copy for Him from Vivekananda Kendra. Shastriji also told so and He accepted the copy. He took 10 copies of TATTVA DARSANA. While putting His signature on six copies for us, He noticed the photo on the cover page and asked whether it was His. We said “Yes” and added almost every issue of TATTVA DARSANA carried His photos on the cover. He then looked into the poem of Lee Lozowick published in the issue.

Bhagavan noticed that Rekha was in tears. He called her by His side and asked for the reason. When she replied there was no reason, He turned to Suresh and asked Him with a smile, why she was weeping. Suresh said, he did not know. Yogiji then turned to Rekha and asked her whether she laughed sometimes. She blushed and burst into laughter and all of us joined in the laughter. Every now and then Yogiji will turn to her and jovially ask whether she was laughing or weeping. Then he made her sing “Aum Sri Ram Jai Ram Jai Jai Ram” and asked her to chant it whenever she felt like doing so.

Sadhu told Bhagavan about the offer of land to Sister Nivedita Academy on Tiruvanmiyur-Mahabalipuram Road by Dr. Rajalakshmi and Sri Ramamoorthy and Kumbhabhishekam of their temple at Kunrathur. He said, He did receive letter from them and added, “Father will decide and things will take place according to His wish.”

Yogiji asked about Bharati’s mother and Nivedita introduced her and Seenu, Bharati’s sister’s son. Bharati’s mother wanted His blessings for getting rid of her eye-sight and hearing problems and Bhagavan blessed her. We introduced others also who had come with us. Then we told Him about the success of Antaryoga Camp at Guduvanchery and He said, “Father’s grace!” When Shastriji asked Him for some guidelines as to what he should do and where to go, Bhagavan replied, “Rangaraja can tell you.”

Shastriji said, Rangarajan was also searching for some way, Bhagavan said, “No, no. Rangarajan has chosen his way and he is going ahead in his path.” Yogiji then went inside and brought some letters from Lee and gave to the sadhu. He was about to leave us and Sadhu told Him that some people in the group would return to Chennai and some of us would stay for Giripradakshinam in the next morning. He wanted to know who were all returning and asked us where the rest will stay. Sadhu told him that we will stay in Udupi Brindavan and come in the morning. He then gave Prasad to all and took the sadhu’s danda and bowl and blessed them and then saw us off.

On Friday, May 29th, after Giripradakshinam, we all came to Bhagavan’s abode. Sri D.S. Sivaramakrishnan of Tapovanam had come there. Bhagavan asked Sivaramakrishnan about his programme and he said, he was going to Madras. We all chanted Bhagavan’s name for some time. Bhagavan asked who all were there in Giripradakshinam. Sadhu said, all of us except Vivek did Giripradakshinam and Vivek could not do it because of his hernia problem. Bhagavan said, “Yes, yes, he should not walk now”, and He blessed Vivek for early recovery.

When we were sitting with Bhagavan, a letter came from Gnanaprakasham in which he had written about his problems. We discussed about the visit of his brother, Dr. Kameswaran to the abode of the sadhu and discussion about their family trust. After a long discussion, Bhagavan said, we have been discussing about Gnanaprakasham all the time and therefore He could not attend on others. It was time for Him to leave us. He blessed Vivek for success in his new job, Nivedita for admission into M.Sc., Rekha for her marriage in December and Suresh and Urmila for a happy married life. The sadhu told Him that Sri Sivaramakrishnan is coming to Madras for the homa on the next Sunday. Bhagavan blessed all of us, took again this sadhu’s bowl and danda, charged them and handed them over to Sadhu. We took leave of Him and returned to Chennai.

CHAPTER 2.28

YOGIJI SHOWERS BLESSINGS ON SADHU'S WORK

On Tuesday, June 30, 1992, Sadhuji, accompanied by Bharati and Vivek, left for Tiruvannamalai and reached Bhagavan's abode in the evening. Bhagavan received us. Sri Ganeshan of Ramanashram and some other devotees were there. After seeing them off, Bhagavan called this sadhu by His side. He asked about the Kanhangad proposal. He wanted to know the location of Vishnumangalam. Sadhu told Him that he had visited the place four years ago. He asked, if a centre is set up there, who will take care of it. Sadhu said, he himself might have to stay in Kanhangad. Bhagavan said, in that case, it was alright. Sadhu told Bhagavan about the progress of the work of YRYA (Yogi Ramsuratkumar Youth Association). He informed Bhagavan that Rajalakshmi and her husband Ramamoorthy had successfully conducted the Kumbhaabhisheka of Kunrathur Siva temple and they now wanted to take up the work of Vishnu temple at the behest of H.H. Sri Jayendra Saraswati Swamigal.

Master asked Vivek about his work. Vivek reported about his work and placed at Bhagavan's feet the pay packet that he received for the first month. Bhagavan accepted it and asked Vivek about his future plans. Vivek said, he wanted to go in for M.E. The sadhu told Bhagavan that Vivek's employer has permitted him to pursue studies while working. Bhagavan took Vivek's pay packet and presented it to Bharati saying, **"The first month's salary goes to the mother"**. He also gave an additional Rs. 26 and a flower to her. Sundararaman and Prabha came and joined us. Sadhu told Bhagavan about Nivedita's attempts for M.Sc., and said, she could not get admission in IIT. Bhagavan said, she will continue in the same college where she did her degree.

Sadhuji told Bhagavan about his tour programme and said, Sri D.S. Sivaramakrishnan was helping to organize it. He asked for the details and Sadhu explained that he would tour in down south in August and September and would go to North in October. He also

said, he was planning to go to Bihar and Bengal also. Sadhu told Bhagavan about setting up a centre of Rama Tirtha Pratishtan in Chennai and his going to Lucknow to attend the Swami Rama Tirtha Jayanti. He asked where the sadhu would go after return from North. Sadhu replied that in November he would like to be at Chennai to prepare for Yogi Ramsuratkumar Jayanti Celebrations. He blessed the tour programme. Sadhu told Bhagavan that Sri D.S. Ganeshan had taken the responsibility as Provincial Convener of YRYA and therefore the sadhu would be able to concentrate on the Northern provinces.

While we were sitting with Him, a telegram came for Him. He went through it intently. After sometime a gentleman came there to have His darshan and introduced himself as Manoharan from Chennai. Master asked the gentleman to read the telegram and asked whether he knew the people. The man said, he did not know. Master again said, it was from Rajendran of Madras informing ‘Jayaraj is seriously ill’. The man immediately recollected that they were his relations. The Master sent him back with His blessings.

We had spent about two hours in His presence and at 7.30 PM, we took leave of Him saying that we will come in the morning after spending the night in Hotel Brindavan.

On Wednesday, July 1, we came to His abode at 10.00 AM. There was a big crowd waiting for His darshan. Bhagavan saw off the crowd and then received us and made us sit inside. Rukmani Ramamoorthy and her mother joined us. Prabha also came there. The sadhu took out the letter of Sri V.V. Balasubramaniam about the Kanhangad proposal and placed it before Him. He took it and then asked the sadhu to read it. He simply said, “Father will decide.” The sadhu gave Him an off-print copy of the article on Sister Nivedita Academy and He kept it for Himself. Then He started telling: “Father alone exists, Nothing else, nobody else. All is pervaded by Father.” He repeated it again and again and started talking about Swami Vivekananda:

“Swami Vivekananda used to say that we are soul, not body. The more we think that we are soul and not body, we don’t have

disease or depression. We feel immortal. When we think that we are body, then weakness comes in. Strength is religion, he said. Anything that makes us weak is not religion”.

Vivek intervened and quoted Vivekananda saying “God can be reached easier through football than Gita”. Bhagavan laughed aloud and then continued: **“The more that we think that we are soul, the more strong we are. No depression or pain is felt thereafter. Swami Vivekananda wanted the whole nation to be filled with this idea of strength, that we are soul. He wanted to spread it everywhere. By calling man a sinner, it makes him weak. There is no sinner. Everyone is divine. He felt it was India’s mission to produce sages and saints. Swami Vivekananda tells in his lecture: ‘What India has been doing for the last thousands of years except producing sages and seers....’ That is the mission of India.”**

Vivek recalled that these words were uttered by Bhagavan before his joining the B.E., when He made Vivek and Nivedita read Swami Vivekananda’s “Lectures from Colombo to Almora” and asked Vivek what sort of engineer he wanted to become - “man-making or machine-making”. Bhagavan remembered it and laughed. Bhagavan continued: **“What a love he had for India and sanatana dharma. In Europe, people will gather around a successful businessman, but in India, people gather around a God-realized Saint. That is the glory of India. Here we do not adore the rich, but only the saintly.”**

Bhagavan said, Swami Vivekananda’s message was the root of the freedom movement in India. “He started the Bengal movement. Only after him the Bengal awakening came. And Aurobindo also came then. But for Vivekananda, India’s freedom movement would not have started. What a love he had for India and Sanatana Dharma.”

After a pause, Bhagavan continued: “Netaji Subhas Bose was inspired by Swami Vivekananda and this beggar has read somewhere that it was Vivekananda who inspired Netaji to take to politics. Otherwise Netaji wanted to be I.C.S.” Sadhu recalled that

Sister Nivedita was also inspired by Swami Vivekananda. Bhagavan said: “Swami Rama Tirtha also spoke as forcefully as Swami Vivekananda.” Sadhu remarked: “Rama Tirtha was also influenced by Swami Vivekananda.” Master nodded His head in approval and said: “He also wanted this nation to be spiritually strong. He had a great love for Ganga. He sang, ‘*ganga theri balidan*’ and had written several songs in Hindi and Urdu.” Sadhu remarked: “These songs have been translated into English and published from London.” Bhagavan asked, “Is it so?” and continued: “Rama Tirtha offered himself to Mother Ganga and it literally took place by his attaining Jalasamadhi in Ganga.”

Sadhu gave to Master a copy of our circular regarding our introduction of Rama Tirtha works in all educational institutions. He went through it and gave it to Rukmani. Master told Sadhu that Rukmani is interested in Indian culture and heritage and she wanted to dedicate her life for that. He told Rukmani: “Rangaraja has read a lot on Indian culture and heritage.” He turned to Sadhu and said that her parents wanted her to get married and asked whether he could help. Sadhu replied that he would try to help them and he wanted a copy of her horoscope. Yogi told Rukmani’s mother: “Rangaraja says he can help you.” He then turned to sadhu and said: “Thank you very much. Please do that”. Bhagavan then asked Rukmini to sing some songs.

He asked Vivek about his health. Vivek said he was alright. Bhagavan took out a *nellikka* (gooseberry) from His pocket and gave it to Vivek. He explained the greatness of *Nellikka*: **“Our Rishis discovered that *Nellikka* is not only medicine, but also tonic. It is both—not medicine or tonic. This Beggar asked ten people to take it and they are taking it.** Only those who fall sick take it. In 1962 or 1963, Sri D.S. Sivaramakrishna Iyer fell sick. Somebody came and told this Beggar. He took a bus and went to Tirukkoilur and saw him. We asked him to take *Nellikai*. He started doing so. Today he feels he can’t live without that. **This Beggar has been telling everybody, but a very few take it. This Beggar did not discover. Our ancient Rishis discovered. In Ayurveda it is a great medicine.”** Sadhuji remarked that *Chyavanapraasam* was made out of *Nellikai*. Bhagavan asked Vivek and Rukmani to take

it regularly. He asked Vivek to report to Him after three months and said, “Then you will start recommending it to others.”

At about 12.30 PM, Bhagavan decided to see us off. Sadhu told Him that he will come again after visiting Kanhangad. He consented and blessed the sadhu. He took the danda and bowl of Sadhu and blessed them. He gave several Prasad packets and Rs.16 to Bharati and blessed her.

Nivedita got admission in Stella Mary’s College for M.Sc. and she went to Tiruvannamalai on Monday, July 13, 1992, to seek His permission. Bhagavan blessed her and she returned on the next day and joined the college. Here is a detailed account¹⁴ of that visit with Smt. Prema.

¹⁴ *One day, (on July 13, 1992), in the afternoon, I decided to go to Tiruvannamalai to seek Yogi Ramsuratkumar’s blessings and to ask him for some guidance regarding the course that I should take after graduation. At that time, Smt. Prema happened to visit our house. She readily agreed to accompany me. We were in a hurry as it was already late in the afternoon. When we arrived at Tiruvannamalai, it was late in the evening. We were not sure if we would be able to see Him that day. We were praying that we should be able to get a glimpse of Him and be able to just ask Him about the admission.*

On arrival at Tiruvannamalai, we directly rushed to Yogi’s house and knocked at the gate. Yogiji opened the door and came out. Yogiji showed Himself in a different Alamkaaram (decoration) that day. He was wearing just his Panchakachcham without the turban and Jubba. The hair was let loose and it seemed as though it was flowing. He had covered Himself with a plain cloth like Angavastiram. He was in a blissful mood. He was shining like a Vighraha. Prema felt as though she was seeing Lord Rama in person.

On Thursday, August 13, 1992, Sadhu left with Vivekanandan to Tiruvannamalai and reached Bhagavan's abode by 6.00 PM. There were people inside and outside his abode. Sashi informed Master about our arrival and He called us in. Sri Ganeshan of 'Mountain Path', two foreigners, Sundararaman, Smt. Jayaraman and her children were there. As soon as we were seated, Bhagavan started telling: "Father alone exists, nothing else and nobody else. He is inside and outside us, everywhere." Devotees sang His name for some time and then He turned to this sadhu and asked: "Today is some festival, isn't it?" First the sadhu thought that He was referring to Arunagirinathar Festival and said it was on 15th, but then he corrected and said, "Today is Avani Avittam, tomorrow Gayatri and day after tomorrow is Arunagirinathar Vizha, Maharaj."

"But this is not Avani, why is it called Avani Avittam?", He asked.

Yogi enquired us about the purpose of our visit. He told me that I could take up M.Sc. in Mathematics. He blessed me. He asked Prema if she wanted to say anything. Prema replied that she did not have anything in particular to say. She said that she was very happy that she could have His darshan that day. Yogiji blessed both of us. He mentioned that He was busy doing some work inside His house. After checking with us that we do not have anything more to tell him, He blessed us and asked us to leave. We immediately left for Chennai, having fulfilled the purpose of the visit, and having a very good darshan of Yogi Ramsuratkumar, in an unusual appearance.

Though the darshan lasted only for 5 minutes, it was one of the most memorable visits for Smt. Prema as Yogiji was in such a joyful mood and He gave us this "ekaanta seva" – a special darshan – just for us.

Ref. <https://yogiramsuratkumarblog.wordpress.com/2016/03/29/yes-swami-i-will-do-as-you-say/>

“Master, it is Shravana Poornima and sometimes it synchronizes with Avani Avittam,” Sadhu replied.

Recorded music was coming from a speaker outside on the road. Bhagavan said, “The Arunagirinathar Vizha comes only on 15th, but this year they have started today itself.” After sometime, Bhagavan saw off Ganeshan and a foreigner who had come with him. He asked the sadhu and Vivek to come to the front and sit by His side and asked, “Is there any news?”

Sadhu: “Maharaj, by Your grace, we had a very successful programme at Kaattumannaar Koil and Vriddhachalam. Sri D.S. Sivaramakrishnan, Sri D.S. Ganeshan and Sri Seetharaman had accompanied me.”

Bhagavan asked sadhu to repeat the names of the places. Sadhuji repeated the names and said, “The programmes were a grand success at Parvataraja Gurukulam.”

“All is Father’s grace”, Bhagavan said.

Sadhuji told Bhagavan: “Maharaj, tomorrow is Gayatri. I will start my fast with Your blessings.”

Bhagavan asked: “Oh! From tomorrow you are starting? For how many days?”

Sadhu replied: “Maharaj, for 54 days - till Vijayadashami.”

Bhagavan: “When is Vijayadashami?”

Sadhu: “It’s on October 6.”

Bhagavan: “What will you take during fast?”

Sadhu: “I will take liquid diet - Kanji, fruit juice, etc.”

Bhagavan: “My Father’s blessings!”

Yogiji took some fruits and gave to Sadhu and said, “You can take some fruits.” Sadhu nodded his head and continued: “Maharaj, we have programmes at Dharmapuri, Salem and Mettur on 16, 17 and 18. D.S. Ganeshan is organizing them”. Bhagavan asked sadhu to repeat the dates and sadhu did so.

“The places are Dharmapuri, Salem and Mettur, isn’t it?”, He asked and sadhu said “Yes, Maharaj”. Bhagavan said: “My Father’s blessings! The programmes will be successful.”

Sadhuji said: “In September second half, I may go to Nilgiris and Coimbatore and in October from 4 to 22, I will be in U.P.”

Bhagavan: “So, in the whole of October, you will be in UP?”

Sadhu: “Yes, Maharaj. D.S. Ganeshan is also coming with me.”

Bhagavan: “But he is working in Mettur.”

Sadhu: “Yes, but he spends most of his time in Ramnam work and he has agreed to come.”

Sadhu further added: “D.S. Sivaramakrishnan is organizing programme at Pondicherry and on 27th he is going there to fix up the programme in the first week of September.”

Bhagavan said: “So in September you will be in Tamil Nadu and there is one month in between before you go to UP.”

Sadhu: “Rama Tirtha Jayanti is on October 20, 21, and 22 and after that I would return to Madras so as to be there on Rama Tirtha Birthday Celebrations on the occasion of Deepavali.”

Bhagavan: “When is Deepavali?”

Sadhu: “It is on October 25, Maharaj. They have set up Rama Tirtha Centre in Madras and have asked me to be the Director. Now we are introducing books of Swami Rama Tirtha in schools and colleges.”

Bhagavan: “Oh, you are introducing his works in schools and colleges. They had sent to this Beggar ‘*Ramavarsha*’ two volumes and ‘Songs of Enlightenment’ and in their letter they have referred to your name.”

Sadhu: “Yes, Maharaj. I had requested them to send those books to You.”

Bhagavan: “But all the poems are not in the English translation. Only some are.”

Sadhu: “Yes, Maharaj”.

Bhagavan: “Are you giving the books free?”

Sadhu: “No, Maharaj. There are seven volumes of Complete Works—“In the Woods of God-realization”—and we introduce those seven volumes in a set for a price of Rs. 320.”

Bhagavan: “Oh, there are seven volumes. This Beggar has seen six only.”

Sadhu: “The seventh is new, Maharaj. About two years ago they brought it out. It consists of poems and writings in Hindi and Urdu, translated into English.”

Bhagavan: “Oh, that is translations of his writings in Hindu and Urdu.

There was loud music from the speaker on roadside. Bhagavan asked whether the sound of music heard outside was recorded songs. We said, “Yes”. Sundararaman told Him that there was ‘Disco Chariot’ that day. Bhagavan wanted to know what it was and we explained to Him. Jayaraman’s daughter wanted water and Bhagavan gave water to her. Maharaj relaxed for some time and then resumed His conversations. He referred to the letter from Swami Satchidananda.

Bhagavan: “Satchidananda had sent a copy of his letter to you to this Beggar.”

Sadhu: “Yes, Maharaj. I had sent to you a copy of my reply. He has now written to me expressing happiness over the settlement of the issue and blessing my tour.”

Bhagavan: “He had sent a copy of the letter of Swami Sahajananda also. It was very strong.”

Sadhu: “Yes, Maharaj. He was in a hurry and in spite of my repeated letters to him explaining our difficulty, he wrote like that.”

Bhagavan laughed and said: “Satchidananda’s letter was also very strong.”

Sadhu: “But I gave him a very polite reply, Maharaj.”

Bhagavan: “Yes, yes. Thank you, thank you!” Yogiji continued: “Satchidananda had sent it through Rajagopal and he wanted me to talk to you. It was very strong letter that he had written, but I saw your reply to Sahajananda.”

After some time, Yogiji continued: “So you could not get anyone to operate it at Madras.”

Sadhu: “No Master, so far we could not get anyone. There is one in Delhi who can set up the machine, but he demands air fare, star hotel accommodation and Rs.1000 per day. We can’t afford that.”

Bhagavan: “Yes, yes. I understand. You can’t afford that. But what will you do now with the machine?”

Sadhu: “Maharaj, we have to dispose it off and go in for a modern machine. Because it is very big and out dated, nobody wants it. Other alternative is we have to find out someone using such machine, give it to him and get in return a smaller machine.”

Bhagavan: “Oh, I see. It is too big and you have to get a smaller one.”

Bhagavan then started asking about Nivedita: “How is Nivedita? Why she did not come?”

Sadhu: “She has joined the Stella Mary’s College and her classes have started.”

Bhagavan: “So, she is busy studying.”

Sadhuji told Bhagavan about Vivek: “Vivek is not keeping good health, Maharaj. He falls sick very often. Last week, he fell ill in the office and a staff member brought him home.”

Bhagavan: “Who brought him?”

Sadhu: “A colleague in his office. He was running high fever and we arranged for his medical checkup. X-ray and other tests were taken and the doctor has referred him to the surgeon.”

Bhagavan: “To the surgeon, for what?”

Sadhu: “Probably he may suggest operation.”

Bhagavan looked at Vivek intently for a few minutes and said, “Vivekananda will be alright. My Father’s blessings! Vivekananda will have good health.”

Sadhu told Bhagavan that Dr. Radhakrishnan, Rajalakshmi and Suresh were coming to see Him the next day: “Tonight they will reach here, but will come with me tomorrow.”

Bhagavan asked: “Who are all coming?”

Sadhuji repeated the names. Bhagavan asked: “Who is Rajalakshmi, the one whose husband is Marine Engineer?”

Sadhu replied: “Yes, Maharaj, the same Rajalakshmi.”

Bhagavan asked: “Who is Suresh?” Sadhuji replied: “He is one of our members, who does all homas. He is Rajpurohit and he came last time.”

Bhagavan: “Oh, he is also coming. Alright. Where will you stay tonight?”

Sadhu: “We will be staying in Brindavan Lodge.”

Bhagavan: “Well, this Beggar will leave you now. Come at ten tomorrow morning.”

Sadhu: “Yes, Maharaj, we will come after Gayatri Japa.”

Yogiji blessed us all. He took Sadhu’s danda and bowl and blessed them.

On Friday, August 14, 1992, we reached Bhagavan’s abode at 10.00 AM. There was a crowd and Sashi told Bhagavan about our arrival. Bhagavan sent away the people around Him and called us in. Rosoura, a foreigner and a mother were sitting inside. Dr. Radhakrishnan and his group also came there. Sadhuji introduced Dr. Radhakrishnan’s wife. Crowds of people were coming and going. Yogi was telling: “This is too much. This Beggar is not used to this. From morning till evening, day in and day out, all the twenty-four hours, this crowd. This Beggar liked publicity and this is the result. Balakumar said that he will write for the masses and masses will come. Now this is what is happening. Earlier, Ki. Va. Jagannathan, T.P. Meenakshisundaram and Periyaswami Thooran wrote poems. Very few read. Now short stories, dramas, prose - many read and come here to see this Beggar. This is too much.”

Someone came and showed his leprosy afflicted hands and sought blessings of Bhagavan. He blessed him. Some lady came and told Him that her son failed in C.A. five times and asked whether he should continue. Bhagavan replied, “Let him fail six, eight, ten times, but ask him to write again”. Someone came asking His blessings for his land to be sold at a higher price. The man said, “The neighbour wants it for a lesser price.” Bhagavan replied, “Your land

will be sold. You can go now.” Master disposed him off. Someone left a hundred rupee note before Him and garlanded Him. To another one, He returned the money offered. Another one brought bag full of fruits and Bhagavan returned half of it to him. Master was repeatedly telling that this crowd was too much for Him.

Master took a rakhi placed before him by Suresh and asked him what it was. Suresh replied that it was sent by Rekha and Bhagavan asked who Rekha was. Suresh replied that she was his sister. “There are so many Rekhas coming here and this Beggar is not able to remember which Rekha is she. Sadhu recalled that Rekha had come last month. Bhagavan asked, “Did she come with you?” and Sadhu replied “Yes”. He wanted the sadhu to tell something so that he can remember her. Sadhu said, “She was sitting here and weeping. You called her by Your side and asked her why she was weeping. She said ‘nothing’. Then You asked her whether she laughed some times and she burst into a laughter. You said, *‘kabhi kabhi roti hai aur kabhi kabhi hasti’*.” Suresh recalled that Yogiji asked her to chant Ramnam. Bhagavan said, He could not still remember her, but He blessed her. Suresh told about his mother’s illness and Bhagavan asked him the details. Suresh said, she was suffering from lung infection. Bhagavan asked her name and Suresh said, “Sharada”. Bhagavan said, “My Father’s blessings to Sharada”. He asked Dr. Radhakrishnan about his health and he replied he was well now. Bhagavan turned to Vivek and said, “Vivek will also have perfect health. My Father’s blessings!”

We all chanted “Aum Sri Ram Jai Ram Jai Jai Ram” for some time. Crowds were still coming for His blessings. He was calling Vivek’s name again and again and was telling repeatedly, “Vivekananda, My Father alone exists, nothing else, nobody else. Inside and outside, everywhere, My Father alone exists. He is within us and we are all in Him. He alone exists.”

Dr. Rajalakshmi came there and Sadhu told Him that she has come with us. He asked Vivek to call her in. She came in and was accommodated. He asked Sadhu her husband’s name. Sadhu replied, “Ramamoorthy”. Bhagavan asked her where he is. She said, he returned by ship to U.S. carrying loads and will return after a month

by the same ship after unloading. Bhagavan asked: “Oh, they are carrying something and they return empty?” She replied it will return ‘ballast’. Yogi asked what it meant. She said, the ship will be loaded with water. Bhagavan asked, “Why? Is the water very good there?” All of us burst into laughter. She explained. “For the sake of weight they fill the ship with water, otherwise it will tilt in the sea.”

Another batch of people came for darshan and Bhagavan repeated: “This is going on all the day. This beggar is not used to this. Alright, ask them to come in.” The people came in and Bhagavan blessed them. Some of them tried to sit, but Bhagavan asked them to leave. In the meantime, Arjunan came to replace Sashi as Bhagavan’s attendant.

Yogi turned to Sadhu and asked: “What happened to your ‘Glimpses of A Great Yogi’?” Sadhu replied that three editions have come in English and it was translated into German. Sadhu added: “Aurobindo Centre of Vienna is publishing it. They asked our permission and we have given permission.” Bhagavan remarked: “Is it so? It will be very costly.” Sadhu said: “Yes, they are doing it. We are going to bring it out in Tamil and Telugu too.” Bhagavan asked whether they are under print. Sadhu replied that the translations are being done. “So ‘Glimpses of A Great Yogi’ is coming out in Telugu, Tamil and German!” Bhagavan exclaimed and laughed aloud. He continued: “It has come in three editions. How many copies were printed?” Sadhuji replied: Two thousand copies of each edition.” He asked; “So, are all the 6000 copies sold?” Sadhu replied: “Five hundred are remaining.” Bhagavan asked: “So 5000 copies are disposed?” Sadhu said, “Yes, Maharaj”.

Bhagavan brought a copy of *‘The Hindu’* daily and showed Sadhu an article in it on Sri Aurobindo. He wanted Sadhu to read it. Sadhu read it. He remarked that it was well written. Sadhu said, Prema Nandakumar, the author is daughter of Prof. K.R. Srinivasa Iyengar. Maharaj told, “He has written books on Sri Aurobindo.” Sadhu said, “Yes, Maharaj” and told Bhagavan about his contact with the professor, when Sadhu was the Secretary of Vande Mataram Centenary Celebration Committee. “In 1976, at the time of Vande Mataram stamp release, he presided over the Celebration.” He asked

me which was the year and Sadhu said, “1976” and continued: “In 1977, my book on ‘*Vande Mataram*’, to which Acharya J.B. Kripalani wrote a preface, was released.” Bhagavan asked whether it was before Sadhu met Him. Sadhu said, “Yes, it was immediately after the Sister Nivedita Academy was started. It was our first publication.” Bhagavan asked Sadhu: “When did we meet first?” Sadhu replied: “We met in 1984, Maharaj.”

Bhagavan asked Sadhu when he was leaving on tour. Sadhu replied that he was going to Salem on 16th. He gave Master a copy of the notice of Salem programme. He wanted Sadhu to read it and he did so and Bhagavan blessed the programme. Sadhu told Him about the places that he intended to visit in U.P. He blessed again the tour programme.

Suresh placed a book, “Gospel of Sri Ramakrishna” before Master and wanted it to be blessed by Him. He opened the book and asked Radhakrishnan to read a page in which Ramakrishna had spoken about the condition of even siddhas getting entangled in the world. Bhagavan laughed hearing that. He signed the book and returned to Suresh. Bhagavan said somebody asked Him whether He was happy. **“This Beggar said, whether happy or not, whether he likes it or not, Father has given this work and he was doing Father’s work”**, He remarked. Bhagavan referred to the crowd that was coming in and said: “Someone came with nine people, then this Beggar said there was no space, he said ‘We will get a bigger place’”. Bhagavan laughed and continued: “This place is sufficient for this Beggar”.

When people were coming in streams, He said: “My Master Ramdas asked this Beggar to chant Ramnam. Now this Beggar is doing that. Every moment chanting Ramnam to whoever comes. Earlier this Beggar used to meet some friends and spend time. Now so many come and this Beggar says ‘Ram, Ram’ only.” He paused for a minute and said: “Father alone is.” He said somebody asked Him whether He spoke of Father only and not Mother. He laughed aloud. Suresh asked whether Father and Mother are two. Yogi laughed again and said, “This Beggar does not know. He knows Father only” and again laughed.

Two students of Vivekananda College came. One was injured in an accident and he was cured quickly by the grace of Yogi in spite of 23 switchers. Bhagavan said, “Father’s grace”. He blessed them and sent them off. Radhakrishnan told Bhagavan that Suresh had registered for Ph.D. on “Twilight Language of Kabir”. Bhagavan asked what it was and said, “This Beggar does not know anything about that.” Suresh explained that it was about the language of symbols communicated by mystics. Master laughed and said, He did not know about it all.

Bhagavan asked the name of Dr. Radhakrishnan’s wife. When she said, “Indira”, He said ‘Indira Gandhi’ and laughed. He asked her whether she was coming for the first time and she replied “Yes”. He gave flowers to her, Rajalakshmi and Smt. Sundararaman. Bhagavan asked Sadhu whether Gnanaprakasham was coming. Sadhu said, he has been coming every month for the last three years and we have given him more than Rs. 6000 and books worth Rs. 4000. He asked whether he had put on gerua cloth. Sadhu said, his dhoti was gerua. “How long you can help him, I don’t know, but I am glad, at least, he is coming to you.”

Yogi looked into the bag presented by Rajalakshmi. He asked who gave all this. Sadhu said that Dr. Rajalakshmi has given it. He asked her what she has brought. She was silent. Then he said, “This Beggar is going to give it to someone” and then gave the bag to Vivek. He took a packet placed before Him by Suresh and asked what it was. Suresh replied that it was “*Nellikka*” (gooseberry). He gave it to Vivek and said, “This also you can use”. He then turned to Sadhu and asked whether he had a bag. Sadhu placed his bag before Bhagavan. He dumped all the sugarcandy packets into it. Then He collected the currency notes before Him and placed them into Sadhu’s hand and held Sadhu’s hand for some time and blessed him profusely. Sadhu told Him that he was starting his fast with His blessings from then. He thrust two apples and an orange into the hands of the sadhu and said, “You can take fruits.”

Bhagavan gave a packet “*Pereechampazham*” (date fruit) to Dr. Radhakrishnan and fruits to others. He then blessed all. He blessed the sadhu again and again. He took Sadhu’s danda and bowl and energized them and returned to him. Then He relieved us all.

Yogi Ramsuratkumara Jaya Guru Raya!

CHAPTER 2.29

LEAPING FLAMES OF RAMANAMA YAGNA IN THE NORTH

On Thursday, October 1, 1992, Sadhuji accompanied by Smt. Rajalakshmi, Sri. N.S. Mani, Smt. Bharati and Dr. Radhakrishnan left for Tiruvannamalai and reached Master's abode at 10.30 AM. Vivek had already reached there. Master received us. Prof. Devaki and her group, and Rosoura, were also there. TATTVA DARSANA, Swami Vivekananda's Chicago Address Centenary Year Commemoration Issue, August-October 1992, was placed before the Master. As usual, a number of devotees were coming and going. Master went inside and brought Lee Lozowick's poems and asked Sadhu to read them out for Him. Then He wanted us to open the bundle of TATTVA DARSANA issues. He took out the copies and very much appreciated the cover photo. He exclaimed: "Swami Vivekananda! This photo is very beautiful. Where did you get it?" Sadhuji replied: "From Ramakrishna Mission, Maharaj." He gave copies to all who were present there and wanted ten copies for Him. Sadhuji told Him: "Maharaj, the editorial in this issue is my conversation with You on Swami Vivekananda in July." He asked, "Is it so? Please read it." Sadhu read out the editorial. Listening to the mention of Sister Nivedita Academy's proposal to set up a centre in Kanhangad in the beginning of the editorial, Bhagavan asked: "Did you go to Kanhangad. What happened to the plan?" Sadhu replied: "Master, Sri Balasubramanian has written that he is going to Muscat after Vijayadashami and he will come in January. After that, he will hand over the property. I did not go to Kanhangad, but he did." Bhagavan reacted: "Oh! That's alright." He then asked Sadhu to continue reading the editorial. He listened to it very intently. After finishing the reading, Sadhu told Him that there is an announcement about Yogi Ramsuratkumar Jayanti in the issue. He wanted Sadhu to read it also. Sadhu read it out. He also told Bhagavan about our plan to have a Chandi Homa also at the time of the Jayanti. Bhagavan said: "Have it if you want, but usually they have only Ayush and Avahanti Homas for Jayanti. Avahanti is important." Sadhuji said: "Yes, Master, we have these and Gayatri too. If you feel that we must have Chandi Homa on some other

occasion, we will have it so.” Bhagavan did not say anything. Sadhuji continued: “However, we have Akhand Ramnam,” Bhagavan said: “My Father’s blessings! The function will be a grand success!”

Sadhu took out his U.P. tour programme and placed it before Bhagavan. He wanted it to be read out to Him and Sadhu did so. He repeatedly asked Sadhu the date of departure and return. He then said: “My Father’s blessings! The tour will be a grand success. You will have a very nice tour of U.P. for Ramnam Prachaar.” Sadhu said: “Master, Ganeshan is also coming with me”. Bhagavan said: “Yes. My Father’s blessings to Ganeshan also.” Sadhu further said: “Sri T.S. Sinha and Sri R.K. Lal will also join us from Allahabad.” Bhagavan responded: “My Father’s blessings to Sinha and Lal!” Yogiji then recalled: “Some swamijis came last time from the North.” Sadhu replied: “Yes, Maharaj, from Mathura and Hardwar.” Yogiji asked: “Are they joining this tour?” Sadhuji replied: “No Master, they are not joining.” Bhagavan remarked: “Oh, they are not in this tour.” Sadhuji continued: “Maharaj, after Rama Tirtha Jayanti at Lucknow on October 20, 21 and 22, we will return.” Bhagavan asked: “What are the dates?” Sadhuji repeated the dates. Bhagavan blessed: “The Jayanti will take place very nicely.”

Sadhuji informed Bhagavan that after his return from U.P. he would have programmes in the Nilgiris and at Madurai. He said Sri D.S. Sivaramakrishna Iyer is organizing the Madurai programme. Bhagavan asked: “When is the Madurai programme?” Sadhu replied: “It would be in the middle of November”. Bhagavan said; “So, after your return, you will go to Madurai.”

Yogiji asked about TATTVA DARSANA: “How much does it cost you to print this?”

Sadhu: “About 3000 rupees per issue.”

Bhagavan: “Are you able to manage it?”

Sadhu: “Maharaj, though we do not go out asking for funds, by Your grace, we get everything that we need. Our work does not suffer for want of money.”

Bhagavan: “Father’s grace!” Master raised His hand and blessed the sadhu. Sadhuji introduced Rajalakshmi and her husband Mani and said they were also helping us. He blessed them.

Bhagavan asked Radhakrishnan about his health. He said, he was alright now. Bhagavan turned to Vivek and asked about his health. He said, he was also alright. Sadhuji told Bhagavan that Vivek had come directly from Chidambaram. Bhagavan asked with curiosity: “Chidambaram?” Sadhuji replied: “Yes, Maharaj. He had gone there in connection with an interview for M.E., on October 11. I wanted him to see Prof. Muthuveerappan and find out how much money was involved, for we can’t pay capitation fees, etc.” Master turned to Vivek and asked him: “You want to study M.E.” Vivek replied, “Yes”. Master smiled and said: “You can study. But you should not trouble your father. He doesn’t have money. You and Nivedita can study further without giving strain to father.” Sadhu told Master that Nivedita got Apple Scholarship of 50% of her fees, but even the Rupees fifteen thousand required is not possible for him and it is a white elephant. Master nodded His head and again told Vivek: “Yes, Vivek and Nivedita can study further without giving trouble to father.” Sadhu told, he had asked Tirugnanasambandam to get all details. Bhagavan said, “By My Father’s grace, everything will be alright.”

Master gave flowers to Bharati and other ladies present and blessed them. Sadhu told Him about the recovery of his neighbour from illness after he took sugarcandy blessed by Bhagavan dissolved in water with Bhagavan’s name. “Father’s Grace!”, Bhagavan said. Sadhu told Bhagavan about Krishnamoorthy who has printed Bhagavan’s photos for distribution and about his brother’s illness. Bhagavan said, he had received his telegram and asked when his brother was admitted in the hospital. Sadhu replied: “Yesterday evening.” Master said, “Father will take care of him. He will be alright.”

Sadhu told Him about Mahendran arranging for printing of Ramnam note books. Bhagavan gave His blessings to Mahendran. Dr. Radhakrishnan told Him about the illness of the mother of Suresh. Bhagavan asked: “Which Suresh?” Radhakrishnan replied, “The Rajpurohit who conducts our Gayatri Yagnas.” Master immediately recognized him and blessed his mother for early recovery. Sadhuji told Bhagavan that Nivedita will come later with her professor. Bhagavan said, “Yes, My Father’s blessings to Nivedita!”

The post man brought some money orders for Bhagavan. Bhagavan collected all the amount totaling Rs.230 and placed it in the hand of Sadhu and held it for some time charging the sadhu spiritually. He gave him some apples also. He gave Vivek a honey soaked *nellikka* (gooseberry) brought by Prof. Devaki, saying that ants will come if He kept it there. Devaki said, it was a single one. Yogi laughed and told Vivek: “So you can have only one and you will be healthy.” He gave two tender coconuts also to Vivek.

Sadhu gave some transparencies and told Him about the photoprints taken out of it. He saw the photos and asked Sadhu to explain the process of taking out photoprints out of transparencies. Sadhu explained. He gave them to Devaki who told that she was trying to make a blow up of Master’s picture.

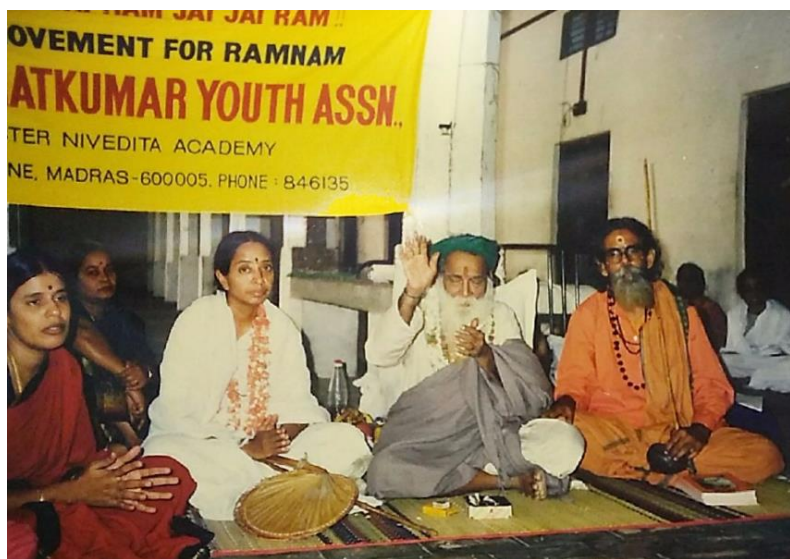
Sadhu told Bhagavan that by His grace, he was on the 50th day of his fast and he was keeping well to do all the work. Bhagavan said: “All Father’s Grace!”

Bhagavan asked Sadhu to read from ‘*The Hindu*’ on Kanchi Paramacharya’s centenary. Sadhu told Him about the 100 photo panels prepared by Kanchi Shankaracharya Mutt devotees at a cost of rupees five lakhs and exhibited in the competition for students organized by Yogi Ramsuratkumar Youth Association at Hindu High School, Triplicane. Sadhu also told Him about Yogi Ramsuratkumar Indological Research Centre handing over 62 books on Sthalapuranas of Temples for Sri Shankara Vijayendra Saraswati.

Bhagavan asked whether it was loan or gift. Sadhu replied: "He can return them if the use is over." Master said, "That's alright."

Some police officer came and told Him about Smt. Tilakavathy, IPS, coming to have His darshan. We spent some more time with Him and He saw us a few minutes before the lady's arrival. He took Sadhu's danda and coconut shell bowl and asked: "Is this not the danda given by the Nilgiri people?" Sadhu replied, "Yes, Maharaj." Bhagavan asked again: "You don't use it for anything else?" and laughed. Sadhu replied: "No, Maharaj. This is only my Yagna Danda." He again laughed and blessed them and gave them to Sadhu. While taking leave of Him, Sadhu said, "I will come after U.P. tour." Bhagavan nodded His head and said, "Yes."

Vivek told Bhagavan, "I will come on October 10, before going for interview, to take your blessings." Master smiled and said, "Yes, come on 10th". Bhagavan blessed everyone. He asked Raji her name again and she replied, "Rajalakshmi". He blessed her. We then left His abode.



CHAPTER 2.30

MOULDING OF THE ‘PRINCIPAL DISCIPLE’

On Thursday, October 29, 1992, Sri Parimelazhagan, an office-bearer of Yogi Ramsuratkumar Youth Association and ardent devotee of Bhagavan, returned after a visit to Bhagavan’s abode and reported about his experiences. He said, Sri Balakumar had also come to Bhagavan’s abode and in their presence, a young man was told by Bhagavan, “Sadhu Rangarajan is my only disciple.” The young man asked Bhagavan whether he should accept Him or Sadhu as his guru and Bhagavan just burst into a loud laughter.

On Wednesday, November 11, 1992, Sadhuji accompanied by Dr. Rajalakshmi, Sri N.S. Mani, Raji, Shireen and Vivek, left by car to Tiruvannamalai. While on the way, Sadhu realized that a bag which was to be carried to Bhagavan, was left behind and he telephoned to home. Nivedita told that Bharati had already left with the bag by bus and will be joining us at Tiruvannamalai. When we reached the abode of Bhagavan, He received us and asked how many had come. Sadhu replied, “Six” and added that Bharati was coming by bus and would be joining us. Bhagavan asked us all to come at 4.00 PM. We returned to Master’s abode in time to meet Him. Bharati had also reached there. Prof. Devaki was also there. As usual, there was also a crowd. Bhagavan asked Sadhu and his group to come in. He made Sadhu sit by His side and asked Bharati also to sit next to him. Others were also seated in front of Him. Sadhu placed the honey bottle given for Him by Sri K.N. Venkatraman and Neela Lochini, and sugarcandy packets and fruits before Him.

Bhagavan asked: “Rangaraja, you are coming for the first time after your long tour of U.P. and North, is it so?”

Sadhu: “Yes, Maharaj. Immediately after my return, I was preoccupied with the preparations for Yogi Ramsuratkumar Jayanti.”

Bhagavan: “Yes, Dr. Radhakrishnan told this Beggar, and he said you will be coming on Wednesday. How was your tour?”

Sadhu: 'By Maharaj's grace, it was a grand success.'

Bhagavan: "Father's grace!"

Sadhu: "We had a very warm reception everywhere - Prayag, Ayodhya, Kashi, Chitrakoot, Banda, Attra, Jaunpur, Meerut, Bareilly, Lucknow, etc. We had given lectures on Your Holiness and Ramnam in Chitrakoot University, D.A.V. College at Banda, Attra P.G. College, etc. There is spontaneous response now and Ramnam is pouring in."

Bhagavan: "Is it? Everything is Father's grace!"

Sadhu: "Maharaj, The Ramnam chanting figures are swelling. The monthly average is now over 20 crores."

Bhagavan exclaimed, "Is it so!" He got up and went inside and then came out with a copy of "The Vision" from Anandashram, and two letters. He gave the magazine to Sadhu and asked him to read the Nama Japa Yagna figures printed in the last page. Sadhu read it out and said, "Here they have written it is 21 crores last month." Bhagavan asked, "Is it so?" and said again "All is Father's grace!"

Bhagavan asked Sadhu to read the two letters. One was from Prof. M.S. Udayamoorthy and the other one from Lee Lozowick - his usual poetic epistle. Bhagavan gave that letter to Sadhu and asked him to keep it for publication in TATTVA DARSANA. Sadhu handed over to Bhagavan the copy of the Seventh Volume of "In Woods of God-realization" and said, "Sri R.K. Lal, President of Swami Rama Tirtha Pratishthan, has presented this volume for You. This, You had said, You had not seen".

Bhagavan said, "Yes" and He took the book into His hands. He skipped through the pages and intently looked at the photo of Swami Rama Tirtha. He then gave the book to Bharati and told: "Bharati, will you open any page from this?" Bharati opened a page from the middle of the book. Bhagavan then asked Sadhu: "Rangaraja, you read any portion from this page, any portion you like." Sadhu received it and started reading page 202, second half. It was about

“Conversation when it is best” and “Men-making poetry” After he finished reading, Bhagavan gave the book to Devaki and asked her to read it.

Sadhuji reported to Bhagavan about the Rama Tirtha Jayanti Celebrations at Lucknow and his meeting Tat Baba of Brindaban who enquired about Yogi Ramsuratkumar. Bhagavan asked how the Baba knew about Him. Sadhuji replied: “Through ‘Glimpses of A Great Yogi’ and TATTVA DARSANA.” Bhagavan said, “Oh! He had read your books.” Master asked the sadhu to give the Baba’s full name and Sadhu replied: “His name is Sri Ananda Dev Maharaj. He always wears a tat - a piece of rough jute cloth around his waist - and therefore he is known as Tatwala Baba. He is from Brindaban.”

Auditor Sri Ganeshan of Pondicherry came for Bhagavan’s darshan. Bhagavan referred to the line in Swami Rama Tirtha’s book, “You shall not read newspaper”, which we read in the page. He asked us to read it again and then jovially remarked, “Chartered Accountant Ganeshan is doing that. He doesn’t read newspapers. He chants all the time ‘Hare Rama, Hare Krishna’. Now he has made his brother also do so.”

Sadhuji recalled: “Maharaj, he addressed our programme at Pondicherry for Ramnam Prachaar. We visited his house also.”

Bhagavan exclaimed, “Is it so!” and asked, “You visited his house in Pondicherry?” Sadhu replied, “Yes”.

There was a big crowd of devotees gathering outside. “This is this Beggar’s destiny!” - Bhagavan murmured and let them in one by one, blessed them and saw them off. Sujatha’s father came and placed a list of problems before Him. Bhagavan heard patiently and blessed for the solution of the problems. He asked Vivek, Raji and Mani to come closer. Devaki and her group were singing Bhagavan’s name. A group from Argentina came. Bhagavan asked them to come on the next day.

During the two hours sitting, Bhagavan made the sadhu fan Him. Before leaving us He called one by one all those who had come with

the sadhu and blessed them with Prasad. Sadhu told Him about the physical ailment of Shireen and He blessed her for early recovery. Introducing Mani, the sadhu told Bhagavan that he has been writing to Bhagavan every day. Bhagavan asked him his name. Mani replied: "Mani. My full name is N.S. Subramanian." Bhagavan told him: "I receive those cards, but I am tired of them. Don't send any more."

Sadhu placed a hundred rupee note at His feet and said, "Maharaj, my father's shraddha comes on November 17." Bhagavan remarked, "Yes, every year you make this offering. Alright." He accepted the offering and then asked, "What is your father's name?" Sadhu replied: "Venugopalan". Master raised His hand and blessed Sadhu saying, "Your father has accepted this." Sadhu told Bhagavan that Nivedita was writing her examinations and she will come on 14th. He also told Bhagavan that others who had come with him were returning to Chennai and he would stay on for a day more and come tomorrow. "Yes, come tomorrow morning", Bhagavan said. He took Sadhu's danda and bowl and blessed them as usual. We took leave of Him.

On Thursday, November 12, Sadhu came to Bhagavan's abode at 10.00 AM. Rosoura, Om Prakash Yogini and Murugeshan from Kumarakoil, and Devaki & her friends joined us and we were seated in His presence. Bhagavan gave leave to Jayaraman who was attending on Him and gave the fan to the sadhu to do the fanning. He was intently looking at the sadhu for some time and then started His conversation.

Bhagavan: "Rangaraja, are you happy?"

Sadhu: "Yes, Maharaj. By Your grace I am very happy."

Bhagavan: "Father's grace!" He blessed the sadhu and looked again intently. He then asked again: "You don't get worries and problems?"

Sadhu: "By Your grace, I rarely get problems and even if there is any, at that moment I remember You and it is solved."

Bhagavan: “Oh, It is my Father’s grace! You don’t find any difficulty in running your Sister Nivedita Academy and TATTVA DARSANA?”

Sadhu: “No, Master. By Your grace, things move smoothly though we do not have any reserves. For everything, we get by Your grace, resources as and when the need arises.”

Bhagavan: “It is all Father’s grace.”

Then He pointed to Om Prakash Yogini and said, “These people get lot of problems. Last year they had heavy debts. Some people were creating problems in their Ashram.” Bhagavan turned to Om Prakash Yogini and asked whether the problems still persisted. She replied that, now after telling Him and getting His blessings, the problems have been solved. Bhagavan asked, “This year they have been able to collect 12,000 rupees, is it not?” Om Prakash nodded her head. Bhagavan continued: “All your expenses must be within that and no question of raising loans for feast, etc.” He asked her: “Somebody has come near your Ashram, you said, and earlier it was in a remote area, isolated, is it not?”

Om Prakash: “Now children and ladies of Kumarakoil come regularly. The neighbouring Ashram is set for feeding Sadhus.”

Bhagavan: “You don’t have problem because of that?”

Om Prakash: “No, Master, That place is also looked after by Murugesh”.

Devaki remarked that it was set up by Om Prakash’s relatives, but Yogini immediately intervened: “Yogi Ramsuratkumar relatives.”

Bhagavan took a gooseberry bottle and asked Sadhu: “Will you use it?” Sadhu replied in the affirmative and He gave the bottle to Sadhu. He then asked the sadhu: “You had no difficulties in your tour?”

Sadhu: “No, Master. By Your grace everything went off well. We received spontaneous response, especially in places like Chitrakoot University, etc. They want us to come again next year.”

Bhagavan: “Who is running the University?”

Sadhu: “Deendayal Research Institute, Delhi. Now it is a growing complex like Annamalai Nagar. They have all faculties like Engineering, Medicine, Ayurveda & Yoga, Arts Sciences, etc. Sri Nanaji Deshmukh is the Chancellor.”

Bhagavan: “It comes in Madhya Pradesh, isn’t it?”

Sadhu: “Yes, Maharaj. It is one or two kilometers away from U.P. border.”

Bhagavan: “Yes, Chitrakoot comes in M.P.”

Sadhu: “Maharaj, the Head of the Department of Yoga, Prof. Ramkumar, said that he would write to you about our visit.”

Bhagavan: “Is the M.P. Government financing the University?”

Sadhu: “May be, they receive grants from the Government.”

Bhagavan: “Sri Ganeshan had accompanied you in your tour. Was he of help to you?”

Sadhu: “Yes, Maharaj. He was of help, but the only difficulty he had was the language problem. He could not communicate fluently in Hindi.” Sadhu added: “In Chitrakoot University also, I was asked to speak in Hindi.”

Bhagavan: “You did not have any difficulty in speaking in Hindi?”

Sadhu: “No, Master. I just thought of You and started speaking. Words just flowed out.”

Bhagavan: “Is it so? Father’s grace!”

Sadhu: “In D.A.V. College, Banda, and Attra P.G. College also I spoke in Hindi and only about Your Holiness and Ramnam.”

Bhagavan: “Did they appreciate the talk on this Beggar? How did they like it?”

Sadhu: “There was great enthusiasm, Maharaj, to know about Your Holiness and Ramnam Movement. We distributed Your photos and Ramnam leaflets. Hundreds of devotees have come forward to do Ramnam.”

Bhagavan: “But, D.A.V. College is Arya Samaj’s, isn’t it?”

Sadhu: “Yes, Maharaj, but they also take to Ramnam chanting. They have a Yoga Centre and there also I spoke.”

Bhagavan: “They do Yogasanas, etc., isn’t it?”

Sadhu: “Yes, Maharaj.”

Bhagavan: “How did you connect Ramnam with it?”

Sadhu: “Maharaj, I started with Patanjali Yoga Sutras and ended my talk with Japa Yoga, which is most easy and efficient and spoke of You and Ramnam.”

Bhagavan: “So, they received it well?”

Sadhu: “Yes, Maharaj.”

Bhagavan: “Father’s Grace!”

Sadhu: “Maharaj, next year we may have programme in the Lucknow University also. A Professor of Tamil has invited us.”

Bhagavan: “Is it so?”

Sadhuji told Bhagavan about the meeting of devotees of Poonjaji Maharaj and their inviting the sadhu to meet their master. “They

said, our Master knows your Master and therefore please come and meet him. I told them, I will come and meet him later,” Sadhuji added.

Bhagavan: “Poonjaji was here when Ramana Maharishi was here. Some people who come to see this Beggar say that they see Poonjaji at Lucknow. There are many foreign followers to him. He may be a Master. This Beggar doesn’t know, but this Beggar is no Master. He is just a Beggar.” Bhagavan laughed and added: “Once Ramana Maharishi told that He is not Master, He has no disciples. No guru, no disciple. Then people around Him asked Him: ‘Then do you want all of us to go away.’ Ramana replied: ‘No, no. You all sit here’”.

Bhagavan laughed loudly. Sadhu remarked: “Maharaj, Vivekananda also spoke like that to Nivedita: ‘If I have made thee, get perished; if Mother has made thee, live to do Her work.’

Bhagavan made Sadhu repeat this and looking at Sadhu He repeated those words and laughed aloud.

Sadhu told Bhagavan about the visit of Narikkutty Swami to Triplicane and his plan to fly back to Australia. When I told Bhagavan about the attack on the Swami by anti-social elements, Bhagavan was surprised and asked Sadhu the details. Sadhuji conveyed to Him the first hand information given by the Swami himself. Bhagavan said, “Somebody told this Beggar that Narikkutty Swami was not well, but He did not know about the attack.” Devaki said, she had told about the incident, but not the name of the Swami. Bhagavan said, such things happen in giripradakshina and narrated an incident. Sadhu told Bhagavan that Dr. Radhakrishnan and others do giripradakshina in the night. He said, if they go in a group nothing will happen.

Sadhuji told Him that Sister Nivedita Jayanti was celebrated in Madras under the auspices of Rashtra Sevika Samity and Kumari Nivedita addressed the gathering of ladies. We had also brought out a life sketch of Sister Nivedita. Sadhu searched for a copy of it in his bag, but could not find it. Bhagavan said, “It’s alright.”

Sadhu told Master about his *giripradakshina*, meeting Dandapani and Chakrapani in their tea stall and their hospitality to the sadhu. He also told him about his presenting Bhagavan's photos to them. Bhagavan said, sometimes they come to Him to collect photos. He recalled His visits to their shop and was happy to know that they received the sadhu.

Bhagavan pointed to Om Prakash Yogini and asked Sadhu: "Have you gone to Kumarakoil?"

Sadhu: "Yes, Maharaj. Twice I have gone to Kumarakoil. This time also she has invited. We wanted to club it with Madurai programme which Sri D.S. Sivaramakrishnan is trying to organize. However, he has written that it could be held in December and we have a tight programme at Madras in preparing for the Jayanti. Therefore, we have invited her to come to Madras on her way back so that she can collect boxes of Ramnam likhit japa which they want for their Ashram."

Bhagavan: "What will they do with these Ramnam Likhit Japa?"

Om Prakash Yogini: "We will preserve it in a Ramnam foundation room which we have set up in our shrine, Maharaj."

Sadhu: "We have problems in preserving this Ramnam in our place, Maharaj. Our place is very small and one room is full with Ramnam boxes. We asked Swami Satchidananda and he has permitted us to give the likhit japa to Om Prakash or to Jamshedpur, and he wants only the account. However, it is difficult to send it to Jamshedpur, for we have to wait till it becomes a lorry load. That is why we asked her to come and collect it."

Bhagavan: "Murugesh can collect it."

Bhagavan then asked Sadhu: "Your place is too small, isn't it?"

Prof. Devaki intervened: "It is smaller than our old 'Sudama', Bhagavan. And his room is full of books."

Sadhu added: “Yes, Maharaj. We have a big library with more than 5000 books including rare volumes and many journals and press clippings needed for research work. And we are able to give only a mat and a small desk to research workers to sit and do their work”.

Bhagavan: “Is it so, your place is so small?”

Sadhu: “Yes, Maharaj. Until we get by Your grace a bigger space, we have to manage with this.”

Bhagavan: “Father will see that you get a bigger space.”

Devaki: “Some lady was to give him some land, Bhagavan”.

Sadhu: “Yes, Dr. Rajalakshmi offered, but now it seems, her land has been sold out to someone without her knowledge.”

Bhagavan: “Oh, It is sold out without her knowledge! How could it happen?”

Sadhu: “Maharaj, it may be that the land is purchased in someone’s name and he may have disposed it off. It seems, some ten people had jointly invested money and purchased the land. Venkatramani was supposed to have the document. Rajalakshmi said, she will enquire from him and confirm whether it is already sold without their knowledge. She herself is not sure about the sale. She said, she received such information and she has to confirm whether it is true.”

Bhagavan: “I see. Some Nattukkottai Chettiar lady also offered to give you some place, isn’t it?”

Sadhu: “Yes, Maharaj. She is Valliammai Achi. She offered to construct an Ashram in the land offered by Rajalakshmi, but now the land itself is in problem and Valliammai also is in Devakkottai. She has also offered to construct a small place for us for our printing establishment. Now the machine is in her premises only. She is away and we have not been able to meet her.”

Bhagavan: “What happened to Vishnumangalam?”

Sadhu: “That gentleman, Sri Balasubramaniam, has gone to Muscat. He said, he will come in January and arrange to hand over the property to us.”

Bhagavan: “What is he doing in Muscat? Has he any business there?”

Sadhu: “No, his sons are there and he has gone to stay with them.”

Bhagavan then turned the subject of discussion to TATTVA DARSANA.

Bhagavan: “How is TATTVA DARSANA going? How many copies do you print?”

Sadhu: “About 1000 copies Maharaj. Five hundred goes to subscribers, patrons and life members and the rest are distributed free.”

Bhagavan: “How do you manage? Don’t you incur loss?”

Sadhu: “Somehow, by Your grace, we are able to get some funds to run it. We get some advertisements and some donations to meet just the expenses. At times, we do have some deficit, but we get help from unexpected sources by Your grace and we overcome it.”

Bhagavan: “It is all Father’s grace. You are doing Father’s work. Father takes care of it.”

Sadhu: “Maharaj, I never go out of my premises asking for donations or advertisements, but devotees come and offer it in our place. I go out only for Ramnam.”

Bhagavan: “How can you meet all expenses?”

Sadhu: “It is all Your grace, Maharaj. Many devotees come from all over the country and abroad. We entertain them all. Sometimes, there will be little space for all to sit and I will have to leave some to give room for others. But all are received well and entertained.”

Bhagavan again asked: “How is it possible for you to do all this without deficit or loan.” He pointed to Om Prakash and said: “See, they arranged a feast and ran into debt, but you don’t have such problem.”

Sadhu: “Maharaj, Your grace works miracles. Our work has not suffered for want of funds during the last twenty years since we started it.”

Sadhuji spoke to Bhagavan about the missing pouch from the shrine in his abode: “Recently during my absence from home, some devotee took away Rs.5200 given by You and kept in our shrine.”

Bhagavan: “Yes, Parimelazhagan told this Beggar that someone took away the money and you were not worried.”

Sadhu: “Yes, Maharaj. Ramji gave it and Ramji has taken it.”

Yogiji laughed loudly. He caught hold of Sadhu’s hand and forcefully patted on his back and said: “You are like a perfect Sannyasi.” He paused for some minutes and then continued: “But how is it that you are able to manage your affairs? For the last twenty years you have been doing this work without a money-earning job. You have educated Vivek and Nivedita and managed the home. How has it been possible for you?” Sadhu repeated: “All is Your grace, Maharaj. Ever since I met you, Your grace has been protecting us all.”

Bhagavan repeated, “Father’s grace” and continued: “You met this beggar before starting TATTVA DARSANA, isn’t it?”

Sadhu: “Yes, Maharaj. And in the very second issue of TATTVA DARSANA we had given Your blessings.”

Bhagavan: “This Beggar was told that you were there in the starting of Vishwa Hindu Parishad.”

Sadhu: “Yes, Maharaj. As soon as the decision to start Vishwa Hindu Parishad and hold a conference in Prayag was taken in the

presence of Sri Guruji Golwalkar and Swami Chinmayananda in Saneepani Sadhanalaya in Mumbai in 1966, responding to the call of Swami Chinmayananda, I resigned my job in Tamil Nadu Government and came out for VHP work in Tamil Nadu.”

Bhagavan: “Who started VHP? Swami Chinmayananda?”

Sadhu: “There was a meeting in Sandeepani Sadhanalaya, attended by Swami Chinmayananda, Sri Guruji Golwalkar, and many stalwarts and mahatmas of Hindu society. It was started on Krishnaashtami Day, in 1966. After serving in VHP for a few years, I joined Sri Eknath Ranade in the work of Vivekananda Rock Memorial.”

Bhagavan: “Oh, Eknath Ranade did a great work. He had many obstacles in the work, isn’t it?”

Sadhu: “Yes, Maharaj. First the Government refused permission to build the memorial on the rock and then legal luminaries like Suryanarayana Shastri intervened and the obstacles were cleared.”

Bhagavan: “Some Christians put a cross on the rock, isn’t it?”

Sadhu: “Yes, Maharaj. First there was a plaque erected by Sri Ma. Po. Sivagnanam and it was broken and thrown into the sea by Christian fishermen at the instigation of Christian Missionaries. There was confrontation between RSS people and Christian fishermen. Then Sri Eknathji came into the picture. After his taking up, the work grew rapidly. Now it is a national monument.”

Bhagavan: “Yes, he did a great work.”

Sadhu: “Maharaj, out of one crore eighty lakhs of rupees collected, one crore was through one rupee contributions collected in a massive national campaign.”

Bhagavan: “Is it so?”

Sadhu: “Yes, Maharaj. Only the rest of eighty lakhs came from the rich and government sources.”

Bhagavan: “Now they are having a Vivekananda Parikrama. Do you know the route?”

Sadhu: “Yes, Maharaj. It is sponsored by Vivekananda Kendra. They are not touching Madras. They go through western coast to Rameswaram and Kanyakumari.”

Om Prakash Yogini remarked that Dr. Lakshmi Kumari, President of Vivekananda Kendra, was related to Swami Chinmayananda. Sadhu added that she is the daughter of the great Malayalam writer, Puthezhaththu Raman Menon.

Bhagavan asked Sadhu: “How did you come to know Swami Chinmayananda?”

Sadhu: ‘Maharaj, I belong to the same place from where he came. His house, Poothampilli House, was only about a kilo meter from my house. Right from my boyhood, I used to go there. Since the college days, I had been very active in Chinmaya Mission. My father was a marine engineer and I was born and brought up at Ernakulam. After my graduation in 1960, I came to Tamil Nadu.’

Bhagavan: “Have you seen Swami Gnanananda Giri?”

Sadhu: “No, Master. I had not seen him.”

Sadhuji then reported to Bhagavan: ‘Maharaj, yesterday I had been to Tirukkoilur to see Sri D.S. Sivaramakrishnana, but he was not there. He had gone to Villupuram. He is trying to arrange my programme at Villupuram and also at Pasumalai.’

Bhagavan: “Yes, he had asked this Beggar permission to help you. This Beggar wanted him at one time not to come out of Tapovanam, because, immediately after the mahasamadhi of the Swamiji there, many people were leaving and therefore, this Beggar asked D.S. Sivaramakrishnan not to leave. But, now they are all coming back. D.S. Sivaramakrishnan wanted that, in the last days of his life, he must do some good work and help you in the Ramnam work. So, this Beggar said, ‘alright’. But he is

too old. Any way, he doesn't want to sit idle. He wants to do some good work."

Sadhu: "Yes, Maharaj. We too don't want him to organize too many programmes at a stretch and strain himself. That's why we said, we will have Madurai programme in December."

Bhagavan: "You are doing very hard work. Father will help you in your work."

We had spent two and a half hours in the presence of my Master and excepting some short spells of devotees coming in for prostrating before Him and receiving His blessings, and some chanting of His name, all the rest of the time, He spent in conversing with this sadhu. Then He asked: "Do you know why I asked you whether you are happy?"

Sadhu: "No, Bhagavan"

Bhagavan smiled and said: **"Sometimes, some people ask this Beggar whether He is happy. This Beggar replies: 'Happiness or unhappiness, joy or sorrow, pleasure or pain, this Beggar is doing Father's work. This Beggar is not body. He is Father's instrument. He is not concerned with all this - happiness or unhappiness.' He simply does Father's work. That's all."**

What a great lesson the Master taught us all through that seemingly insignificant conversation on this sadhu's work!

When Bhagavan was about to leave us, He said: "Now this Beggar is leaving you, my friend." He asked Sadhu: "Have you got a bag?"

Sadhuji placed his bag before Him. "This Beggar doesn't want to load you much. Your bag is already full. It has many things. Still, you can carry some for distribution." So saying, He put some apples, oranges, and lemon into it and gave it to the sadhu. Already the gooseberry bottle was in it. Then He took the sadhu's staff and bowl and blessed them and gave them back. Devaki offered Him Rs. 150. He took it, blessed her and gave the money to the sadhu. Sadhuji took leave of Him and returned to Chennai.

CHAPTER 2.31

BHAGAVAN'S EMISSARY

On Tuesday, November 24, 1992, Ch. Vivekanandan and Kumari Nivedita went to the abode of Bhagavan Yogi Ramsuratkumar in Tiruvannamalai, and reached there by 11.00 AM. From there they telephoned to Sadhu that Bhagavan wanted Sadhu to come urgently to Tiruvannamalai for some very important matter. As soon as Bhagavan saw Vivek and Nivedita, He started repeatedly telling: "Vivek has come, Nivedita has come, this Beggar's worries are over." They could not at first make out what He meant. Then He asked Nivedita wherefrom they were coming. She said, they were coming from Madras, Vivek was on his way to Chidambaram to join M.E. and she will be returning to Madras. Bhagavan asked Nivedita whether she could do a work for Him. She said, certainly she would do whatever He wanted. He said, "Could you go and send your father urgently?" She said, the sadhu had asked her to telephone immediately after meeting the Master and she could therefore call the sadhu and inform him. The Bhagavan told her, "Do it immediately." Then Nivedita made the urgent call to Sadhu. From her voice, the sadhu discerned there must be something very important and that was why Bhagavan had summoned him urgently. Sadhu asked Nivedita to tell Bhagavan that he was starting immediately and will be reaching there in a few hours. Only that morning Sadhu had received an invitation from Pondicherry about the release of a reprint of "Yogi Ramsuratkumar Godchild Tiruvannamalai" by Truman Caylor Wadlington and therefore he guessed that it must be something connected to that.

As soon as the sadhu reached Tiruvannamalai in the afternoon, he presented himself before Bhagavan. Only Vivek, Nivedita and Bhagavan's attendant Sashi, were there. Bhagavan took Sadhu inside and made him sit by His side. He took out the invitation from Pondicherry, showed it to Sadhu and asked him to read it. Sadhu told Him that he had already received it. He said, the invitation has disturbed Him very much. He continued: "The book was published in 1979. Afterwards, somebody wanted to reprint it. They wrote to Truman and he was silent. Therefore the idea was dropped. Now these people have arranged for a reprint. This Beggar thinks, they

would not have got his permission. This is done by the same group, Rajamanickam, Dr. K. Venkatasubramanian and Ravindrapandian. Sometime ago, they tried to start a Trust and this Beggar sent Devaki to you in that regard. Do you remember?” Sadhuji replied that he remembered that. He also recalled that two years ago, Bhagavan had told Sadhu that the book was written for a specific purpose and no reprint was needed. Bhagavan said, “Yes, but these people are doing it without any permission. It is a crime, isn’t it?”

Sadhuji: “Yes, Maharaj. It is a criminal offence to reproduce a book without authority.”

Bhagavan: “Yes, it is a criminal offence. Now what can be done? In what way you can help this Beggar to stop this. This Beggar was very disturbed and unhappy after seeing the invitation. Vivek and Nivedita came in time and this Beggar asked Nivedita to call you immediately. Now, in what way you can help this Beggar?”

Sadhu: “Maharaj, I can straightaway go to Pondicherry and talk to the people concerned. And, if they are doing it without permission, I shall ask them to stop the release of the book even if the printing is over.”

Bhagavan: “This Beggar is sure, they would not have got the permission. They are doing it without permission. And, if they say they have got it, ask them to show it and tell them that you would verify. If they don’t have the permission, record our strong protest. Tell them that we protest strongly.”

Sadhuji agreed to do so. Bhagavan further instructed that Sadhu should get in writing from them that they won’t print it and ask them to make a public announcement cancelling the publication function. He further asked Sadhu whether the sadhu needed to talk to Justice Raju and Justice Arunachalam about this. Sadhu replied that he himself can talk to Sri Rajamanicka Nadar, Dr. K. Venkatasubramanian and Ravindrapandian. However, Sadhu assured that he will keep others also informed about that.

Master spent an hour with the sadhu discussing about the matter while others were waiting outside. He gave Rs.200 to Sadhu and asked him to keep it for his expenses. He said, He had to disturb the sadhu when he was busy with the Jayanti celebration work. Sadhu told Him that His work was more important than the celebrations and others will take care of the celebration work. Sadhuji explained to Bhagavan about the preparations for the Jayanti and about Vivek's admission into M.E. course. Bhagavan blessed us all. He then took Sadhu's danda and coconut shell and blessed them. He took all the fruits and Prasad before Him and handed over a bag full of them to Nivedita. He blessed Vivek and Nivedita again and we took leave of Him.

Bhagavan's attendant, Sashi, later reported that, in the morning, before Nivedita's arrival, Yogiji was searching for the sadhu's address. Bhagavan was instructing Jayaraman to read Sadhu's address to Him and then asking Jayaraman to contact Sadhu. It was at that time Nivedita and Vivek arrived there. Anyway, it proved the immense faith and confidence that Master had in His disciple, Sadhuji.

On Wednesday, December 23, 1992, Sadhuji, accompanied by Smt. Bharati, Sri N.S. Mani, and Swami Viswanath Limaye, left for Tiruvannamalai by car and reached there in the afternoon. We went to Master's abode. Ma Om Bhavatarini and many other devotees were there. Bhagavan called the sadhu in and asked the time. Sadhu replied that it was four o'clock. He asked the sadhu to go to the temple and come at five. We went to temple and then came to His abode at five. He saw off all other devotees and called us in and we were seated. Sadhu placed the Yogi Ramsuratkumar Jayanti Special Issue of TATTVA DARSANA and Limayeji's Ramayana books before Him. Lot of people were coming and Bhagavan complained that He was unable to sit free and discuss with people. He sent away the visitors and then turned to us. Bhagavan asked the sadhu about Sri Limaye and Sadhu introduced him and Mani. Sri Limaye spoke to Bhagavan in Hindi referring to his connection with the Rashtriya Swayamsevak Sangh as Prant Pracharak of Uttar Pradesh and his present work after his initiation by Sri Jayendra Saraswati of Kanchi Kamakothi Peetham. He sought Bhagavan's blessings and

Bhagavan replied: “Father’s blessings.” Yogiji then glanced through the works of Sri Limaye. Then He took up the TATTVA DARSANA issue and glanced through it also. He also saw the photographs of Yogi Ramsuratkumar Jayanti Celebrations. Sadhuji showed Him the letter from Sri Michel Coquet (Shiv Shankar). Bhagavan asked Sadhu to read the letter in which Michel had expressed his desire to write a book on Bhagavan in French. Bhagavan told Sadhu: “You can write to him that he can do so.” Sadhu told Bhagavan about a letter from Sri V.V. Narayanaswami requesting him to come to Coimbatore. Sadhu also told Bhagavan about satsang at Shakti’s house and a proposal to hold a Chandi Homa in Madras for solution to Kashmir problem. Bhagavan asked us to take our own decision regarding the Chandi Homa. Sadhu informed Yogiji about Nivedita’s visit to Kanhangad and He asked with whom she has gone. Sadhu replied, “Lalitha.”

Bhagavan took ten copies of TATTVA DARSANA, gave one each to Sashi and Sundararaman and kept the remaining with Him. He put His signature on another eight copies and gave to the sadhu for our archives. Sadhu told Bhagavan that apart from Lee’s poem, his article is also published in the issue. Just then a crowd of devotees reached His door step. Bhagavan felt disturbed and He said, He is not able to sit and talk freely. Sadhuji told Bhagavan that he will take leave and come at 10.00 AM tomorrow. Bhagavan replied: “There is no other go. We will meet tomorrow.” Sadhu told that Vivek and Mahendra were also expected to join us. He said, it was alright.

Next morning, we reached Bhagavan’s abode at 10.00 AM. Bhagavan called us in and this sadhu, Bharati, Vivek, Mani and Limaye were asked to sit. He blessed a devotee Santa Saraswati who had come with her children and sent them away. Master again asked the full name of Sri Limayeji and Sadhu replied, “Sri Viswanath Limaye”. Sri Limayeji gave Bhagavan a copy of the plan of proposed Rama Temple structure at Rameswaram. Bhagavan looked into it keenly and blessed him. He asked Vivek where is Nivedita and he replied that she has gone to Kanhangad. He gave Bharati a bunch of flowers. Sri Limaye prayed again for His blessings and Master replied that He was a Zero and Father was all. He had nothing to give. Sri Limaye told Him that earlier people came there thinking

that they had to give Him something, but now they came knowing well that He had something to give them. Bhagavan laughed loudly. He said, in the morning He had shown Jayaraman the Ramayana written by Sri Limayeji and asked him to remind Him about reading it. Then He started telling: “Rangaraja, you tell the Swami that this Beggar died at the feet of Papa Ramdas in 1952, seven days after His initiation. All is Father and Father alone exists. He is everywhere and all are in Him.” Sri Limaye remarked that Father appears in the form of Mahatmas like Bhagavan and Master laughed again. Yogiji said, He didn’t exist and Father alone existed and therefore there is no question of His blessing. Father alone is and it is He who has to bless. Yogiji showed the flowers, fruits and the dust in front of Him and said all were Father. He then sang a verse beginning with “*Lagudia...*” and said it was Kabir’s. Sri Limaye said, it must be Mira’s because the poet has written in female gender. Yogiji said, even men wrote like women devotees and it was Kabir’s. The import of the verse was that a salt doll¹⁵ went to measure the depth of the ocean and became one with it. Bhagavan also told about Mahayogi Sri Aurobindo.

Devotees were pouring in. Bhagavan wanted to have discussion with the sadhu on some confidential matters and He took Sadhu inside. After the discussion, Bhagavan instructed Sadhu to speak on His behalf to some people on the subject discussed. Then we came out and joined others. Mahendra had come and Sadhu introduced him. Bhagavan let him in. At about 11.40 AM, Bhagavan once again took Sadhu alone inside and had some more confidential discussions and then came out again. He wanted to leave us. Sadhu told Him that he and his group were going to Tirukkoilur before returning to Madras. He gave two big packets of sugarcandy to Bharati to give as Prasad

¹⁵ चली जो पुतली लौन की, थाह सिंधु का लेन | आपहू गली पानी भई,
उलटी काहे को बैन ||

A piece of salt entered the ocean to find its depth. It dissolved and turned into salty water, who will return to tell the depth.

The purport is that God is like an ocean. When the seeker wants to find his depth and enters into the region of god, he himself merges into god. Thus duality, which is necessary to give any report, does not exist.

to devotees coming to the evening satsangs at Sadhu's abode and He gave fruits to all others. He commanded Sadhu: "Do this Beggar's work" and took Sadhu's danda and bowl and blessed them as usual. He saw us off.

On Monday, January 11, 1993, Sadhuji, accompanied by Sri N.S. Mani, visited Tiruvannamalai and reached Master's abode by 10.30 AM. He called us in and we placed the Rolling Shield and prizes for the children before Him. Bhagavan looked at them intently. Then He blessed the people who had crowded there and saw them off. After they were all gone, Bhagavan turned to Sadhu and told him: "This Beggar thanks you for doing this Beggar's work. We received your letter and later a letter from him (Dr. K. Venkatasubramanian). You have done good work." He got up and went inside and returned with letter from Lee Lozowick and gave it to the sadhu. By then some more people had gathered and He started sending them away one by one. A gentleman from Chittoor had come with a treasury officer and a film producer. The film producer told Bhagavan that he had lost twenty lakhs of rupees because he could not complete the film production. Bhagavan asked him what film he was making and he said the name of the film. Bhagavan coolly told him to spend another twenty lakhs and complete the film production and then sent him away. A couple sent by Balakumaran came and Bhagavan blessed them and sent them away. Swaminathan was sitting by the side of Yogi. Yogi looked at the Rolling Shield for Juniors and observed the ply wood cut outs of Swami Vivekananda and Yogi Ramsuratkumar standing poses fixed on the shield. He said, "You should not have put this Beggar by the side of Swami Vivekananda. Where is Vivekananda - a great internationally known saint - and where is this Dirty Beggar!" Sadhuji smiled and replied: "This is done so because the Yogi Ramsuratkumar Youth Association has instituted the awards and it is intended to inspire the children to know more about Vivekananda and Your Holiness, Master." Bhagavan said, "Alright, you have done this now, but don't repeat it. Don't put this Beggar by the side of

Swami Vivekananda. What will Ramakrishna Mission people and others think?"

Bhagavan took the sadhu inside His abode and thanked him again and again for the humble work that Sadhu had done for Him. Sadhu told Him that he was just His instrument. Bhagavan searched and found Sadhu's letter but He could not locate the letter from Dr. K. Venkatasubramanian. Then Sadhu told Him about a letter from Pondicherry asking for the address of Truman Caylor Wadlington. Bhagavan said, there is no need to give the address to the people. Sadhuji agreed to write a reply accordingly. Then He came out with the sadhu and sat before the Rolling Shields and prizes. Looking at them, He once again appealed, don't put this Beggar by the side of Swami Vivekananda again. He then jovially said that Swami Mathurananda once told Him that He was Ramakrishna's avatar. Sadhuji said, he subscribed to the view of the swami and Bhagavan laughed aloud. Bhagavan referred to the visit of Swami Viswanath Limaye and said he had done great tapas and instead of his prostrating to Bhagavan, He should have prostrated to the swami. Bhagavan asked Sadhu about Sri Limaye's guru. Sadhuji replied that we were all trained in the Rashtriya Swayamsevak Sangh under Sri Guruji Golwalkar and later we were with Sri Eknath Ranade in the work of Vivekananda Rock Memorial. Later, Sri Limayeji toured all over India with Sri Jayendra Saraswati of Kanchi Kamakothi Peetham. Sadhuji added that Sri Limayeji wanted to come with Sadhu again for Bhagavan's darshan, but he had to go to Bangalore. Bhagavan asked, "He is travelling for the work connected to his Rameswaram project, isn't it?" Sadhu replied "Yes" and added the Tirumala Tirupati Devasthanam has agreed to make the statue for his project. Bhagavan asked of what material the statue would be and Sadhu replied, "stone". Yogiji referred to Ganapathi Sthapati who had worked near Rameshwaram for the Vivekananda Statue set up by Swami Chidbhavananda at Kanyakumari and said, the sculptor told his assistant: "To make a good statue of Swami Vivekananda, one must think of him all the time."

Sadhu told Yogiji about the visit of Nivedita to Anandashram, Kanhangad. He asked about her experiences and Sadhu said, she had a very pleasant stay there and Swami Satchidananda was very

happy about her services there. Bhagavan asked, “So, she and Lalitha were together, isn’t?” Sadhu replied “yes” and added that Nivedita would come and report to Him in detail. He took the shields in His hand and blessed them. He asked about Dr. Rajalakshmi and Sadhu told Him that she could not come because of a death in the family. Bhagavan then went through the Vivekananda Jayanti invitation. He asked the names of the judges of the competition and enquired: “Are you giving prizes to all the participants?” Sadhuji said, apart from the first, second and third prizes in each group, consolation prizes would be given to all the participants. He asked, “You will give presents to all the 130 participants?” Sadhu said, “Yes”. He asked: “What would you give to them?” Sadhu replied: “Books and certificates”. He asked, “At what time is tomorrow’s function?” Sadhu answered: “At 6.00 PM”. Bhagavan raised His hands and blessed: “My Father’s blessings! The function will be a grand success.” He gave bags full of fruits, etc., to be given as Prasad. Then He took the danda and bowl of Sadhu and blessed them and blessed the sadhu and Mani. We took leave of Him and returned to Madras.



CHAPTER 2.32

MASTER'S MISSION SPREADS IN THE SOUTH

On March 15, Sadhuji informed Bhagavan about his proposed visit to Tiruvannamalai on March 20, 1993. Sadhuji and Vivek, who joined at Tiruvannamalai, reached Master's abode by 10.30 AM. Master was busy with Justice Sri Venkataswami. Sri M. Chandrasekhar, Prof. Devaki and Sow Vijayalakshmi, I.R.S., were also there. Master asked Sadhu and Vivek to come at 4.00 PM. Sadhu and Vivek went to Udipi Brindavan and Sri Ramachandra Upadhyaya received them. He told Sadhu about Yogiji listening to the talks in AIR on *Saandror Chintanai* on all the three days when he took his transistor radio and placed it before Yogiji. In the evening Sadhu and Vivek called on Him and He called us in. After we were seated, He disposed off other devotees who had come there to have His darshan. Someone had offered Rs. 5/- which He gave to Vivekanandan and an Agarbatti packet to Sadhu. He gave a letter from Lee Lozowick to Sadhu. He then asked Sadhu about the passing away of Swami Viswanath Limaye. Sadhuji explained to Bhagavan all that had happened after his last darshan of Bhagavan. Sadhu told Him that Sri Limaye wanted to come again to Bhagavan's abode with Sadhu, but he had gone to Coimbatore and suddenly passed away. Yogiji asked whether he did not want to be buried at Rameswaram. Sadhuji replied that some of his relatives in Coimbatore performed the cremation there itself. Sadhuji told Bhagavan about the project that Sri Limaye dreamt of, remaining incomplete, and our desire to see it fulfilled. Sadhuji told Bhagavan about the ill-health of Sri T.S. Sinha, Convener of Ramnam Movement in U.P., and his prayer for Bhagavan's blessings. Master blessed him.

Sadhuji apprised Bhagavan about his proposed tour of the Nilgiris, Coimbatore, Palakkad, Kanhangad, Kollam and Tirunelveli. Sadhu also told Bhagavan that Sri Hariharan of Coimbatore has placed his car at our disposal for our tour of the Nilgiris and that Sri D.S. Sivaramakrishnan might join us at Coimbatore. Bhagavan said, Sri

D.S. Sivaramakrishnan had written to Him that he wanted to be at Tirunelveli till Ramanavami. Sadhu told Bhagavan that Sri D.S. Ganeshan was expected at Madras and he may get details about the tour programme from him. When Sadhu told Him about his visit to Kanhangad, Bhagavan asked what happened to the offer of property in Vishnumangalam. Sadhuji replied that Sri V.V. Balasubramaniam and family visited his abode at Chennai. Sadhu also read out a letter from him. Sadhu told Yogi that after his successful visit to Tiruchirappalli and Madurai, he had gone to Devakkottai and Smt. Valliammai Achi came with him to Madras. She too had difficulties in finding a place for Sadhu. Though the Monophoto Filmsetter received from South Africa was still lying in her premises at Madras, we could not set up the machine and operate it and we might abandon it. Sadhu told Bhagavan that there was greater need to find a bigger place to house the vast collection of books and journals in the Yogi Ramsuratkumar Indological Research Centre and sought His blessings to find a suitable place. Bhagavan blessed and said, “My Father will find a suitable place for you!”

Sadhuji read out to Bhagavan letters from Lee Lozowick, Michel, Krishna Carcelle and Swami Satchidananda. When Sadhuji told Him that Lee had also sent US\$500 for printing his book, Bhagavan asked whether it would be sufficient and Sadhu replied “Yes”. He also told Yogiji that the book is expected to come out before October. Bhagavan said that Michel had met Him, but asked Sadhu to read out again his letter which he had written before meeting Him. Sadhu read out Michel’s letter in which he had asked the details of Sadhu’s experiences with Yogiji and his initiation by Bhagavan. Bhagavan asked about the proposed book of Michel and the sadhu recalled that last time, Michel had written asking for Bhagavan’s permission and Yogiji had given His permission. Bhagavan said, it was supposed to be a book on many saints. Sadhu read out Krishna Carcelle’s letter and informed Bhagavan that he was coming to attend Bhagavan’s next Jayanti celebrations. Sadhu read out letter from Swami Satchidananda blessing our work. Sadhu told Him that Sri V.V. Balasubramaniam wanted him to request Swami Satchidananda to speak to his relations in Kanhangad regarding the offer of property there, but Sadhu refused to do so. Bhagavan said,

Sadhu was right and Swami Satchidananda might also not like to talk to those people about this.

Sadhuji told Bhagavan about the proposed Chandi Homa on Akshaya Tritēya Day and his proposal to go to the North after that in May. Sadhu told Him that TATTVA DRASANA, Ramanavami issue, would be our 9th Annual Number edited by Nivedita and she and Bharati would come to present it before Him in April. Bhagavan asked again the dates of Sadhu's tour. He also asked about the progress of studies of Vivek and Nivedita and Vivek replied that they were doing well. Lot of visitors came and Bhagavan said, it was His fate. Vijayalakshmi remarked that He was not different from Father and Devaki added that He Himself had said so. Yogiji laughed and said that He was talking something at one time and doing some other thing at another time. "This Beggar tells Vijayalakshmi not to identify with body, but He himself is identifying with it. He tells others not to smoke, but He Himself is smoking", He said and laughed aloud.

Sadhu told Bhagavan about T.P.M. Gnanaprakasham's visit and said, he was not happy. Bhagavan said, he also received a letter from him informing that though Sadhu was helping him, he was not happy. Sadhu told Bhagavan that he wanted Sadhu to speak to his brother to fix him up somewhere. Bhagavan said, "Nothing can be done. He won't stick anywhere." When Sadhu said, he wanted to settle down in Madras, Bhagavan asked who would pay rent for the house. "He can do anything. He is like that," Bhagavan remarked.

Dr. M.S. Udayamoorthy came to have darshan of Bhagavan. He told Yogiji that a doctor from Malaysia and his daughter who is a physiotherapist wanted to come and see Him. Bhagavan asked him to bring them the next day. A foreigner also came and sought His permission to meet Him the next day. Before leaving the sadhu, Bhagavan asked once again his tour programme and Sadhu said, he would come in April end. He blessed Sadhu's tour and gave a lot of Prasad for distribution. He blessed Sadhu's danda and bowl as usual and gave them to him.

CHAPTER 2.33

BHAGAVAN'S LEELA WITH HIS INITIATED DISCIPLE

Sadhuji, accompanied by Prof. Bhavani, Sri N.S. Mani and his brother's family, left for Tiruvannamalai on Monday, May 10, 1993, in the early morning, and reached there by 8.30 AM. Sashi and Perumal, Bhagavan's attendants, received us. Perumal said, he had seen the photographs of Tirunelveli programmes brought to the Master by S.G. Padmanabhan. Master called us in by 9.45 AM and the sadhu spent the whole of the forenoon sitting by His side and fanning Him. When Sadhu told Him about the receipt of the French books gifted by Him, He said that Michel himself had suggested gifting them to the Yogi Ramsuratkumar Indological Centre Library. He asked Sadhu how is Bharati and he replied that she was alright. He then asked him whether he knew that Kamala Balakumar was to undergo an operation in her skull. Sadhu said, he heard about her illness. Bhagavan said, He was waiting for further information through Prof. Devaki.

Sadhuji gave an account of his successful tour in the south. He said, it was all Father's blessings. Referring to Sri D.S. Sivaramakrishnan joining Sadhu in the tour, He said, his health was poor and he was also old. Sadhuji said, it was true and he was eighty-four years old. Devaki came in and reported to Bhagavan about Kamala's operation between 1.00 PM and 3.00 PM and the arrangements made by Balakumar. Devaki told Bhagavan about letter from Michel asking for Hilda's article and Sadhu told Master that he had already sent it to him. Yogiji then told Devaki: "Rangaraja is doing very hard work to propagate Ramnam. Ramdas did a lot to spread Ramnam. Mataji Krishnabai took it up later. Now Rangarajan is doing hard work to spread it everywhere. My Father's blessings to Rangaraja." Sadhu bowed to Him and remarked that it was a precious inheritance that he had received through Bhagavan and it was only because of His grace that the movement was spreading. Bhagavan said: "This Beggar only suggested, but Rangaraja has dedicated his whole life for it. Who can work so dedicatedly to spread Ramnam? Rangaraja is doing hard work." He turned to Sadhu and added: "This Beggar

made the suggestion, but you have plunged into it.” He then asked, “How much time it would take to complete 15,500 crores?” Sadhu replied, “At the present pace, it may be completed in fifty years. We are hopeful to complete at least 5000 crores by the end of this century. The present experience of going from village to village in the Nilgiris has raised our hopes. If we go from village to village all over the country, in the next fifty years the whole yagna would be over. The people in the villages are more responsive than those in the cities. In the city, religion is only a hobby for the rich, but the villagers are more sincere and devout. Even while plucking tea leaves, a farm labourer in the Nilgiris does Ramnam Japa.”

Yogiji interrupted and asked wherefrom Lipton tea came. Mani replied that the company has estates everywhere - Nilgiris, Munnar, etc. Sadhuji remarked that big concerns purchased tea leaves through cooperatives and gave their brand names. Sadhuji then introduced all who had come with him. Prof. Bhavani placed a copy of the “Glimpses of A Great Yogi” at His feet and sought His blessings to do the Hindi Translation. He skipped through the pages of the book, blessed her saying “Father’s blessings”, and handed over the book to her. Mani’s brother Gnanasekharan, his wife Uma, and son Ganesh, were introduced. Bhagavan said, he had seen Mani. Sadhuji recalled that he had come earlier with Sadhu and last time he came with Nivedita. Yogiji remembered his visit. Yogiji asked Sadhu whether he had met Swami Satchidananda at Chennai. Sadhu replied that Swamiji was in Madras when Sadhuji visited Kanhangad and Nivedita had called on Him when He was in Madras. Bhagavan asked, “So, He had made arrangements for your stay and onward journey to Quilon, but He was in Madras when you were there in Kanhangad, isn’t it?” Sadhuji replied “Yes”. Bhagavan said, “Now Swami Satchidananda is able to reply to letters, but He asks someone to read them for Him”. Sadhuji told Master: “Nivedita is leaving for Kanhangad tomorrow for twenty days’ stay there.”

Sadhuji told Bhagavan about the visit of Swami Narikkutty to his abode in Madras and explained to Yogiji about the matter concerning the location of Collector’s office in Tiruvannamalai, the appeal of Ramanashram, the addendum of Narikkutty Swami, and his request to us to support the cause. Sadhuji also told Him about

the draft letter that Dr. C.V. Radhakrishnan and members of YRYA had prepared, and added he wanted to consult Bhagavan. Yogiji went through the papers and said, “They can send it.” He then asked where Narikkutty Swami was staying. Sadhu replied that he was in Indian Medical Practitioners Cooperative Society, undergoing naturopathy and siddha treatment. Bhagavan asked whether it was for the injuries suffered by him in the attack on him in the hills. Sadhu said, it was not and he had some problems of Arthritis earlier. Yogiji recalled with a smile how once Narikkutty Swami twisted his finger asking Yogiji to show His Yogic powers. “This was only a Beggar, Yogi only in name”, He said and laughed aloud.

Devotees were coming in line and Bhagavan blessed them saying, “This is the work that My Father has given Me. This Beggar is doing it with grumbling” and laughed. He asked Sadhu about the property in Vishnumangalam. Sadhu replied, “The donor wanted to hand over it to us, but his nephews, though they have no claims over it, have objected to it. I have asked the donor to see that the gift is made only if the whole family agrees and not with dissensions.” Bhagavan said, “You are right, the whole family must agree to it.” After mentioning about Valliammai Achi’s challenges in offering a place, Sadhu also told Yogiji about the offer of Sri D.S. Sivaramakrishnan of his premises at Pasumalai, but it was far away in a remote village. Bhagavan said, “D.S. Sivaramakrishnan used to stay there when P.R. Gopalakrishna Iyer and Lalitananda were there. But afterwards, he started staying in Tirukkoilur only. His wife was there at that time.”

Bhavani Aswinikumar told Bhagavan about her husband’s plan to produce a documentary on Swami Vivekananda and the difficulties. Sadhu apprised Bhagavan about Aswinikumar’s work as Director of Doordarshan and about his father, late Sri T.N. Kumaraswami, a noted Tamil writer, who had translated works of Tagore, Saratchandra and Bankim Chandra from Bengali to Tamil. Bhagavan blessed Bhavani and Ashwinikumar. Mani spoke about his brother’s son who had problems in his work and Bhagavan blessed them. Sadhuji told Yogiji about the desecration of the Arunachala Hill with commercial advertisements and Sadhu’s letter to Sri Lingamaraja, the E.O. of the temple about the matter. He said,

he was requesting Sri Ramachandra Upadhyaya, who is a Trustee, to take up the matter with authorities. Yogiji saw the letter of Ramanashram and Sadhu's letter and said, Bhagavan Ramana had considered Arunachala Hill as part of the temple.

Yogiji asked Devaki how to get information about the operation of Balakumaran's wife. Sadhu told Him that we could telephone to Nivedita or Bharati and ask them to go to the hospital and know the latest information about the operation. Bhagavan asked Devaki to do so. Sadhuji told Bhagavan about Sashi's family attending the Akhand Ramnam and the visit of Sashi's sisters Malathi and Jayanti to Tiruvannamalai. Sadhu told Bhagavan about the reception that he received in Malathi's house, the Ramnam Satsang held there and the feast they had arranged. He also told Bhagavan that Nivedita, Sri Sankararajulu and Sri S.P. Janardanan had also attended the Satsang. Yogi asked Sadhu whether he met Malathi's parents and Sadhu replied in the affirmative. Sadhu told Bhagavan about the programme of Smt. Sakuntala Ramakrishnan and Dr. Saktivelu attending it. Sadhuji also told Him about the proposed programmes at Kalahasti and Alwaye and about Chandi Homa. He blessed for the success of the programmes.

Sadhuji told Bhagavan about Vivek getting 96% in internal assessment and about his examinations from tomorrow. "Vivek will do very well in his examinations," Bhagavan blessed. Yogiji asked Devaki about her programme and told her to send Malathi and Jayanthi to Madurai before leaving for Salem. He first saw them off. Before seeing the sadhu off, He signed two copies of the latest issue of TATTVA DARSANA. Sadhuji placed before Him the Vibhuti packets from Tiruchendur and Kumkum from Madurai. He asked Sadhu whether he had purchased them. Sadhu said, he got the Vibuthi from Tiruchendur Temple and he purchased the Kumkum from Madurai temple. He blessed them and gave them back for distribution to Ramnam devotees. He then collected all the fruits, sugarcandy, etc., and gave a bag full of them. He had also given to Sadhu two five rupee notes given to Him by the devotees. He took the danda and bowl of Sadhu, blessed them and gave to Sadhu, and blessed him. We took leave of Him at 12.00 noon and returned to Madras reaching there by 5.30 PM. After the evening satsang

Sadhuji went to Devaki hospital to see Kamala and blessed her for early recovery. He spoke to Balakumaran also. Nivedita made a call to Sri Ramachandra Upadhyaya of Udupi Brindavan and asked him to give a message to Bhagavan about Kamala's health.

On Tuesday, June 1, 1993, Sadhuji accompanied by Smt. Valliammai and Dr. Radhakrishnan, reached Tiruvannamalai in the morning at 9.30 AM. Sashi and Perumal informed us that Bhagavan was in Oya Madam. We went there and Bhagavan received us. Devaki, Pon. Kamaraj, M. Chandrasekharan and many others were present there. Bhagavan showed us the new clothes that He was wearing and said it was given to Him by Balakumaran who had purchased new clothes for his family members. Bhagavan said, "This Beggar is not bothered about clothes. He may wear new or wear all dirty clothes in His madness." He laughed aloud.

He made us all sit in a line and started walking up and down before us, blessing all. Then He sat on a mat and started talking. Bhagavan told Pon. Kamaraj that Dr. T.I. Radhakrishnan would visit Kanimadam. After a pause, He continued: "This Beggar is not concerned about anything that is taking place in the name of this Beggar, whether it brings good name or abuse to Him. But there are people who call this Beggar their Guru and are very much concerned about the glory of this Beggar's name. They will feel very much if anything affects the good name of this Beggar. This Beggar is not worried about abuses or about praises, but Dr. T.I. Radhakrishnan is one such person who wants to know what is going on at Kanimadam. He will feel very much if anything affects the reputation of this Beggar." Yogi then turned to the sadhu and pointing to the sadhu, He continued: "Like Radhakrishnan, Rangarajan is also very particular about keeping this Beggar's name glorious. He will feel very much if this Beggar's name is spoilt. Wherever he goes, before starting his speech, he sings this Beggar's name—'*Aum Yogi Ramsuratkumara Namah!*' or something like that. What is it Rangaraja?"

Sadhu sang: “*Aum veda rishaya samaarabhya, vedaantaachaarya madhyama, Yogi Ramsuratkumara paryantam vande guru paramparaam!*” ॐ वेदऋषयस्समारभ्य वेदान्ताचार्यमध्यमाः

योगीरामसुरतकुमार-पर्यन्तं वन्दे गुरुपरम्पराम्

Then Bhagavan continued: “He considers this Beggar as his Guru, though this Beggar is only a Beggar, not a Guru. But he calls this Beggar his Guru and speaks the glory of this Beggar everywhere. So, people like Rangaraja and those who feel very much about maintaining the glory of this Beggar’s name would not want anything that will affect the Beggar’s name. This Beggar is, however, not worried about good or bad about His name. He is not worried whether praise comes or abuse comes, but Rangaraja and Radhakrishna and people like them want this Beggar’s name should not be affected by anything.”

Master then turned to Sadhu and told him: “You can now start your Ramnam chanting. You will lead and others will follow.” Sadhu started chanting Ramnam Taraka, *Aum Sri Ram Jai Ram Jai Jai Ram*, in the Anandashram tune, and all others joined. It went on for half an hour. Master also joined us. When it was 2.30 PM, Devaki asked Master whether food could be brought for all. Master turned to Sadhu and asked: “Rangaraja, Devaki asks whether some food could be arranged for all?” Sadhu replied: “Yes Maharaj, if it could be arranged it is better.” Sadhu turned to Dr. C.V. Radhakrishnan, called him and gave Sadhu’s purse to him and requested him to go with Devaki and arrange food for all. Chandrasekhar also joined them. When they left, Master told Sadhu that he had brought the Anandashram atmosphere there by chanting Ramnam. Sadhu told Him: “Nivedita is coming here tomorrow from Anandashram after 20 days’ stay there. She is directly coming here. A devotee of Anandashram is accompanying her from Anandashram. They will come by Mangalore Mail, get down at Katpadi, and reach here by tomorrow noon. Vivek and Bharati are coming tomorrow morning by car from Madras”. Bhagavan exclaimed joyfully, “Oh, Nivedita stayed in Anandashram for 20 days!” Then He asked Sadhu whether there was any letter from Krishna Carcelle. Sadhu replied that he has brought one and he took it out, read it out, and handed it over to Him,

saying that the French translation of “Glimpses of A Great Yogi” was ready. He took the letter from Sadhu’s hand and read it Himself again.

Devaki, Radhakrishnan and Chandrasekhar came with food, sweets, etc. About 32 people were there and all were fed. Earlier, when more and more people were coming in, Master wanted the front door to be closed, lest all people coming to Theradi would come there and the purpose of His coming there to be alone would be defeated. Bhagavan enquired about the arrival time of Sri Balakumaran and party for the upanayanam of his son. They all reached by 2.30 PM. Food was arranged for them also. Balakumaran introduced all his friends and relatives who had come with him. Parimelazhagan, Srinivasan and family and many others had also come. They were all seated in a line and Master walked up and down blessing all. After food, Balakumaran, Santa, Gowri, Surya and others sang songs written by Balakumaran on Bhagavan. Pankajam of Tanjore also arrived by 3.00 PM and food was arranged for her also.

Bhagavan turned to Devaki and told her: “J.B. Carcelle has written to Rangaraja that he is coming in November to attend the Jayanti at Madras on December 1.” Sadhu took out his tour programme and read it out. Bhagavan asked for the dates again and asked Sadhu to repeat the names of the places like Banda and Chitrakoot to be visited.

Bhagavan asked: “So from June 7th to 29th - how many days’ tour it is?”

Sadhu replied: “About 22 days.”

Bhagavan: “That is alright. My Father’s blessings! Your tour will be most successful.”

Sadhu: “Vivek is accompanying me.”

Bhagavan: “Oh, Vivek is also coming with you. My Father’s blessings to Vivek!”

Sadhu: “Master, we are arranging to print Your photo with the Mountain background for distribution in U.P., Delhi and other places, and also to send to Carcelle and other devotees abroad.”

Bhagavan: “Which photo?”

Sadhu: “The one with Mountain background which we published on the cover of our Yogi Jayanti issue. It will be printed in card size so that devotees could keep it in puja too. We will print 10,000 copies, Maharaj.”

Bhagavan: “That is alright. My Father’s blessings!”

Because Sadhuji was on fast, Bhagavan asked Devaki to arrange for some milk and it was brought. He gave a mango, an apple and four bananas to the sadhu who took the fruits when Bhagavan took meals.

In the evening, at the time of taking coffee, Sadhu told Bhagavan that Dr. Radhakrishnan had brought a Vilva (Bel) sapling for planting in Tapovanam and we wanted to take it there. The sapling was brought before Him. He took it, blessed it and said: “Go and do it, but before you leave tell Balakumaran.” He then called Balakumaran and told him that we were going to Tirukkoilur and He asked him to arrange coffee for us. Coffee was brought and after taking it, we started to Tirukkoilur with His blessings. As usual, He took Sadhu’s danda and bowl and blessed them. Valliammai Achi wanted to accompany us. Sadhu told Bhagavan that she had come with us from Madras. He blessed her also and sent her with us. Sadhu told Him that Sri D.S. Sivaramakrishnan may come tomorrow for the function.

On the next day, in the morning, Sadhu returned to Tiruvannamalai. Sri Sivaramakrishnan had given letters for Bhagavan and Balakumaran. Sadhu reached the presence of Yogiji by 8.00 AM. There was a big crowd there. Bhagavan made Sadhu sit by His side on the mat on which He was sitting. Sadhu gave the letters from Sri Sivaramakrishnan. Yogiji asked Sadhu to give the letter to Balakumaran. We had breakfast and then came and sat on the mat where we were seated earlier. Bhagavan got up now and then and

went to see the Upanayanam ceremony while asking Sadhu to sit on the mat. From the Kanchi Kamakoti Peetam, silk parivattam and garland came, and Yogiji was adorned with that. He soon removed them and put them on the neck of Sadhu. Some brought mango and sugarcandy and they were also handed over to the sadhu.

Smt. Bharati arrived with Vivek, Mani and Raji at 10.30 AM, and Bhagavan blessed them. All the time, Sadhu was fanning Bhagavan. Every now and then He turned to Sadhu and was concentrating on him. He asked Bharati to sit next to Sadhu and asked Sadhu to give the fan to her. She did the fanning for some time. Yogiji, who was holding Sadhu's hand asked him to extend both the hands and He held them for some time. Then He asked Sadhu to give Him the wristwatch that Sadhu was wearing. Sadhu removed it and tied it on His wrist, and He was intently looking at it for some time. Then He blessed it and returned it to Sadhu who told Him with a smile: "Now, every time I look into it, I will be reminded that Time is Eternal." Bhagavan laughed aloud. Sadhu told Him that the watch was presented by Swami Sahajananda of South Africa. He then asked Sadhu: "Will you please give me your spectacle?" Sadhu took out his spectacle and gave it to Him. He held it in His hand for a few minutes and then wore it. Devotees started taking photo of Bhagavan wearing the spectacle.

When He returned it to the sadhu, Sadhu recalled his first meeting with Bhagavan: "Maharaj, when You met me for the first time, then also You asked me to remove my spectacle and give it to You." Bhagavan laughed. He told the devotees present there: "Rangaraja calls this Beggar a Maharaja. He is Rangaraja and he calls this Beggar Maharaja." Sadhuji remarked: "Maharaj, Rangaraja means the king of the arena, but the Dancer on the arena is greater than the arena." Only a few minutes earlier, when the Nadaswaram was being played, Sadhu told Him that the song was "Who can know the greatness of the Lord of Thillai?" Master laughed hilariously. He took His coconut bowl and showed it to Sadhu and said: "Rangaraja, this is this Beggar's bowl." Sadhuji immediately showed Him the one with him and said: "This is also Yours, Maharaj; You gave it to me." Sadhu continued: "Wherever I go, I show this to people and tell them that You have given this to me to beg; I am begging on

Your behalf and I am begging for Ramnam. I have taken a vow that I will beg for nothing but Ramnam.” Yogiji raised His hands and blessed the sadhu.

Balakumaran brought his son, Surya, who had his *yajnopaveetam* and they prostrated before Bhagavan. Sadhu asked Balakumar to tell the *vadu* (brahmachari) to say *abhivadanam* and he did. When they left, Yogi called them again and asked them to prostrate to the sadhu. Sadhu took *Akshatas* and sprinkled it on the boy and his parents and blessed them. Bhagavan asked Sadhu to chant Ramnam and he started. Suddenly the thought about Nivedita came in his mind and she also arrived from Kanhangad with Suresh, a devotee from Anandashram. Bhagavan profusely blessed her and he also blessed Suresh. They joined Sadhu in the Ramnam chanting. Bhagavan asked Nivedita to sit close to Sadhu. The chanting went on for half-an-hour. Yogi suddenly called Balakumar and, in a highly emotional tone, He said: “Papa Ramdas initiated this mantra to this Beggar and wanted Him to chant it all the time. But this Beggar did not obey Papa. Instead of chanting Ramnam, this Beggar is smoking cigarette all the time. Rangaraja is chanting it. He is doing Papa’s work by spreading the Ramnam everywhere. This Beggar did not do Papa’s work, but Rangaraja is doing.” He became emotional and burst into tears and was repeatedly telling these words. Sadhuji also grew emotional and with tears in his eyes he told Bhagavan: “Maharaj, it is only because of You that we are doing this work. We are just Your instruments. You initiated me into this Mantra and only because of You today lakhs and lakhs of people are chanting this Mantra.”

Yogiji again turned to Balakumaran and repeated: “Balakumara, Papa gave this work to this Beggar. He wanted this Beggar to chant it all the time. This beggar didn’t do it. Rangaraja does Papa’s work. My Father Papa Ramdas blesses Rangaraja.” He raised His hands again and again saying this and blessed Sadhu. Sadhu burst into tears and Balakumar was silently looking at the Master and His disciple. Yogiji again said: “Balakumar, Rangaraja is doing my Master’s work.” Balakumaran also became emotional and said: “Salutations to Rangaraja!” Yogiji immediately added: “Thousand salutations to Rangaraja! Long live Rangaraja!” Sadhuji got up and prostrated before Him and said: “Maharaj, my only prayer is that You must

give me the strength to live up to Your expectations.” Master raised His hands again and said: “My Father blesses you Rangaraja. My Father will give you the strength.” Sadhu touched His feet and took the dust of His feet to his eyes. Bhagavan then asked Sadhu to continue the chanting and all joined in singing in full swing for another half-an-hour. Balakumaran came and called us for food and Sadhu concluded the singing with Jayaghosh to Master, Papa, Mataji and Lord Ramachandra.

After the lunch, all of us reassembled in the presence of Bhagavan. Sadhu was again fanning the Master. Some devotees wanted to take photos and Bhagavan permitted. Sri D.S. Ganeshan and Seetharaman had also arrived. A group photo of all the Ramnam workers of Yogi Ramsuratkumar Youth Association with Bhagavan was also taken. Bhagavan quoted Gita. “*Yadricchaya labha santushtah*” and said whatever happens, happens by His Will. After some time, He wanted to stretch Himself and take rest. The place was cleared and He had a small nap. Nivedita relieved Sadhu from the task of fanning Him. The YRYA workers and Balakumaran were sitting in a corner and discussing about a proposal to set up Sister Nivedita Academy’s office in T. Nagar, Chennai. Sri S.P. Janardanan enquired about Sadhuji’s coming. Devaki was seeking from Sadhu the meaning of all that happened and Sadhu told her that He had answered his own questions in his introspection whether he was His worthy disciple.

Master got up and Sadhu again sat before Him taking charge of the fan from Nivedita. Balakumaran, Santha, Surya and Gowri started singing and Master started shaking His hands in dancing poses while devotees joined the music with clapping of hands. Master was asking, “One more, one more, Balakumar.” Balakumar exhausted all his songs and also sang one of Uthukkuli Venkatasubba Iyer on Guru. Then Bhagavan called Balakumaran by His side and touched his hands and back, raising Balakumaran to an ecstatic height. Balakumaran had a tremendous experience of Bhagavan’s vishwaroopa and he cried aloud.

Bhagavan again asked Sadhu to start Ramnam Chanting and it went on till 9.30 PM, for more than an hour. Balakumaran told Yogi that

it was time to disperse. Master turned to Sadhu and told him: “Rangaraja, Balakumar says it is time for us to disperse.” Sadhu concluded the chanting with Jayaghosh. Master blessed all and the devotees started dispersing one by one after taking His blessings. When Sadhu prostrated before Him, He took Sadhu’s danda and bowl and blessed saying: “Your North Indian tour will be a grand success.” He also blessed Vivek and Nivedita. Sadhu told Him that Vivek and Nivedita would stay there for the night and he was going. Bhagavan blessed Bharati saying “Long live Bharati!” thrice. When Sadhu took leave of Balakumaran, he fell prostrate and touched the feet of Sadhu. Sadhu lifted him up. He held the hand of Sadhu who was taking leave of him.



Yogi Ramsuratkumar and Ma Devaki

CHAPTER 2.34

MEETING OF TWO BIOGRAPHERS OF BHAGAVAN IN HIS PRESENCE

On the auspicious occasion of Shravana Poornima, on Monday, August 2, Sadhuji, accompanied by Vivek, Dr. Radhakrishnan, Suresh and two other devotees, he left for Tiruvannamalai in the noon and reached Master's abode. There was a big crowd in front of His abode. Sashi informed Bhagavan about the arrival of Sadhuji and his group and Bhagavan called us in. From 5.30 PM to 6.30 PM, He was busy distributing Prasad and blessing the devotees who had gathered there. Devaki was sitting inside and Prabha also came there. Parimelazhagan was regulating the crowd outside. Yogi's devotees Radha and Giridhar came with floral crown and after presenting it to Him, did Angapradhakshinam. Bhagavan sent them away quickly. After sending away the crowd, Bhagavan made Sadhu sit by His side and others in his group were seated in front of Him. He looked into the bundle of TATTVA DARSANA issues that Sadhu had placed before Him for release. He asked Vivek about his studies. Vivek replied that his first semester was over. He asked about Bharati and Nivedita and enquired Dr. Radhakrishnan about his health. He wanted Sadhu to introduce others and then He asked Sadhu: "Your fast is to start tomorrow, isn't it?"

Sadhu replied: "Yes, Master."

Bhagavan: "And you will end it on Vijayadashami Day, isn't it?"

Sadhu: "Master, this year there is a big gap of three months between Shravan Poornima and Vijayadashami. Sravan has come in the beginning of this month and Vijayadashami comes at the end of October. Therefore there is a long gap and I have to go on tour in October beginning. Therefore I am in a fix as to whether I should continue for 90 days or finish it off on September 18—Vinayaka Chaturthi—when 48 days will be over."

Bhagavan: "Better finish it early. Observing fast during tour will be strenuous. So complete it before you leave on tour."

Sadhu: “Krishna Carcelle of France wants to accompany me in the tour this year to U.P., Delhi, Hardwar, etc. Sri R.K. Lal also intends to come with me.”

Sadhu took out a letter from Krishna and placed it before Master and said: “Krishna has written a long letter about the progress that he is making in Ramnam work and he has also sent the French translation of GLIMPSES OF A GREAT YOGI.” Sadhu placed the French book also before Bhagavan. He took it and looked into it. He saw Swami Chidananda’s introduction and asked Vivek to read it. Vivek said, he did not know French. Sadhu asked Vivek to read the English original from the text. Master asked Vivek to read it again and referring to remarks of Swami Chidananda about Bhagavan as ‘hidden mystic’ and ‘luminary’, He said: “Oh, Chidananda says so about this dirty Beggar” and laughed. Vivek also read out Krishna’s letter and one from Poojya Swami Satchidananda appreciating the Ramnam work. Bhagavan said: “Satchidananda is very happy about the Ramnam work of Rangaraja”. Sadhu pointed out that the Japa chanting count of Ananda Ashram last month went up to 31 crores.” Bhagavan nodded His head saying “Yes, Yes”. He then continued: “So, Krishna wants to come with you for U.P. tour.”

Sadhu: “Yes, Master, but then he must have to stay on here for about three months from October to December, for he has to attend the Yogi Jayanti on December 1. So, I don’t know whether to ask him to come early or come for Yogi Jayanti only if he cannot stay for long.”

Bhagavan: “Krishna might like to see places with you. You can ask him to come early and stay on for Jayanti after your tour.”

Sadhu: “Yes, Master, I will write so.”

Sadhuji told Bhagavan about the Chandi Paath: “Now we are doing Chandi Paath for the welfare of Bharat. It will end with Homa on 27th. We will have poojas also from 17th. Suresh will do the poojas, homa and special *paath*.”

Bhagavan: “How many are doing the Chandi Paath?”

Sadhu: “Ten people, Maharaj.”

Bhagavan: “Are they doing it in their houses?”

Sadhu: “Yes, Maharaj. They do individually and then give us the number of *avartis* they do. In Annanagar, a group of ladies do it in congregation.”

Bhagavan: “My Father’s blessings to all!”

Sadhuji informed Bhagavan about a phone call from Sri T.S. Sinha, U.P. Convener of Ramnam Movement, informing that, by the grace of Yogiji, his health was improving. He was able to walk slowly and with some aid and he wanted to come to Chennai for Yogi Jayanti. Bhagavan said, “My Father’s blessings to Tribhuvan Shankar Sinha!”

A crowd of devotees had again gathered outside His abode. Radha and Giridhar were also there. Bhagavan went near them, blessed them asked them to move away. Giridhar asked, “Shall I move away from the body?” Bhagavan was irritated and He returned to His seat and asked Sadhu to go and deal with the crowd. Sadhu came out and pleaded with the people to leave as Bhagavan was busy with important work. Many of them left and Sadhu returned to the presence of Bhagavan. Bhagavan said: “When this Beggar begs of them, they don’t go.”

Sadhu: “Giridhar was also there, Master.”

Bhagavan: “Yes, these people are here for the last three days.”

Sadhu: “Master, last Sunday I received a call from Radha in Hyderabad. She was weeping and wailing and was complaining that she was not getting Your Grace.”

Bhagavan: “How did she get your telephone number?”

Sadhu: “She and Giridhar were in our contact in Madras and used to come to our place often. Once they came with Balakumaran also. So

they have our phone number. Besides, our phone number is in TATTVA DARSANA also.”

Bhagavan: “So they have been in your contact. They came here with Balakumaran also, but they quarreled with him. They have gone into debts in Madras and then they moved to Ongole and joined some factory. There also they couldn’t get on and then they moved to Hyderabad. There also they are not happy. What to do?”

Sadhu then told Master about the visit of Valliammai Achi and her problems. Bhagavan said that He had advised her to stay in Tirukkkoilur.

Sadhu told Bhagavan about TPM Gnanaprakasham’s visit, Bharati giving him money and he losing it.

Bhagavan: “Yes, yes, he is like that.”

Master asked Sadhu whether Pon Kamaraj contacted him. Sadhu said: “He came with Chandrasekhar, Anandaraj and another friend. He told that Dr. T.I. Radhakrishnan had arranged for the Kumbhaabhisheka and Maharaj has sent him to me ordering me to attend the function.” Bhagavan smiled and said: “This Beggar never orders. He begs. It is up to you to do.” Sadhu smiled and said: “Maharaj, I have told him that if Maharaj has ordered, I will attend.”

It was nearing 7.30 PM. Master was about to leave us. He gave the sadhu Rs.1.70 in coins and gave all a lot of Prasad. Sadhu placed his bowl before Him and told Him that his danda was held up in the pooja room of Sri R.K. Lal at Lucknow. Master took the coconut shell and asked: “Is this a new one?”

Sadhu: “Not this shell. Maharaj. It is the same old one that You had given me. I left my danda there.”

Master laughed and said: “Oh, you forgot to take it!”

Sadhu: “Yes, Maharaj. I will collect it when I go there in October. I have asked the Nilgiri devotees for a new one and I may get one from them for the time being.”

Master blessed the shell and gave it to Sadhu. Sadhu and his group took leave of Bhagavan, telling Him that they would come again at 10.00 AM the next day.

On Tuesday, August 3, 1993, Sadhu and his group reached the abode of Bhagavan. A big crowd was outside and a foreigner was sitting by the side of Yogiji. Devaki was also there. Yogiji received Sadhu and his group and after we were seated, Bhagavan asked Sadhu: “Do you know Truman Caylor Wadlington?” and pointed His finger to the foreigner sitting next to the sadhu. Sadhu was surprised and replied: “Maharaj, I know him through correspondence only. This is the first time I am meeting him. I had sent “Tattva Darsana”, “Glimpses of A Great Yogi”, etc., to him sometime back.” Truman recognized the sadhu. He got up and prostrated to the sadhu. Sadhu said “Ram, Ram”, and directed him to prostrate to Bhagavan. Truman said, “This is the first time I am meeting Sadhu. I am very happy to meet him.” Bhagavan said: “This Beggar is very happy that you have met each other”. Then the Master narrated to Sadhu how Truman was asked to write a book on Him and said: “He said, he was not a writer. Yet, he took the trouble of preparing the book with the help of some members in the Theosophical Society, Adyar, where he was staying, and he himself arranged to print some 2000 copies.” Bhagavan asked Truman: “You stayed in Tiruvannamalai for 6 months, isn’t it?” Truman replied, “Yes”. Bhagavan continued: “Truman did a great help to this Beggar. At that time, the book was needed and it helped this Beggar.” Then He turned to Truman and said: “Rangaraja’s book came next.” Truman said, “Yes, I received it.” Sadhu told him that probably he must have received the first or second edition and now the third edition has also come out. Sadhu showed him the French translation of the book. Yogiji told him: “Yes, Krishna Carcelle of France has done this French translation. He and Michel Coquet are helping Rangarajan in his Ramnam work.”

Truman and Devaki went through the French copy. Devaki asked whether a colour photo could be included and Sadhu replied, "Yes". She promised to give us some good photos. Yogi asked Sadhu whether he received the French book of Lee Lozowick with Yogi's photo and the introduction on Yogi in it. Sadhu replied in the negative. Bhagavan got up, went inside and brought the French book and Xerox copies of the English rendering of Lee's introduction. He asked Truman whether he knew Lee. Truman replied, "I have read some of his books, but I haven't met him." Bhagavan made Sadhu, Truman and Devaki read the introduction. Then He asked Sadhu whether he received Lee's latest poem through someone. Sadhu told Him that he did not. Devaki told Bhagavan that it was with Him a fortnight ago. Yogi got up again, went inside and brought it. The poem was also read by all the three - Sadhu, Truman and Devaki. Devaki was made to read it twice. Then He gave it to the sadhu. Sadhu told Bhagavan that the printing work was on and we hoped to get the book before Jayanti. He exclaimed, "Is it so!" and continued: "This Beggar did not preserve the early letters, but afterwards He started giving them to you." Truman wanted Lee's address and Sadhu gave it to him. Sadhu told Master that the German, Hindi, Telugu and Tamil translations of "Glimpses of A Great Yogi" were getting ready. Bhagavan told Truman that after the publication of his work, Rangaraja's book in English is the second one. Devaki remarked that Ranganayaki Srinivasan had done the English translation of Pon Kamaraj's booklet in Tamil. Master referred to some article by a Spanish devotee and told about Rosouras's experience in Spain. He asked Rosoura, who was sitting by our side, to narrate her experience. She said that a saint in Spain saw Yogi's photo and got startled. He was taken aback and remarked that the man in the picture was a great saint. He said, a powerful light was emanating from Him. Master laughed aloud. Rosoura asked whether she can call the Spanish saint to Tiruvannamalai. Master said: "Oh, No! Not necessary to meet this Beggar."

The crowd outside was swelling. Rajkumari came with Senthil. Bhagavan asked Sadhu whether he knew her. Sadhu replied that she had once come to his abode in Madras. She was seated next to Sadhu. Radha and Giridhar came and joined the crowd at the door step. Bhagavan asked Sadhu to take them away and persuade them

to leave the place. Sadhu came out and took them to the opposite Mandapa. There was heated argument with Radha. Sadhu told them that if they truly considered Yogi as their father, they should not disobey Him and disturb Him. Radha agreed not to disturb Him, but continued to sit in the Mantap. Sadhu returned to Master and He said, “Thank you, Rangaraja, you took them away. This Beggar disturbed you for that purpose.”

Master asked Sadhu to sit by His side. He pointed to a gentleman sitting in the place where Sadhu was sitting earlier and said he is General Manager of Indian Bank. Sadhu asked him whether he was Sri M. Gopalakrishnan. Bhagavan explained that he was Sri Karunanandan and his wife, Lakshmi, was sitting next to him. Bhagavan said he is the General Manager and Gopalakrishnan was M.D.

Yogi looked outside the gate and asked Sadhu whether Radha and Giridhar had agreed to leave the place. Sadhu said, “Yes”. Bhagavan said: “You please see that they leave this place. You have to see that they don’t disturb this beggar again.” Sadhu assured Him that he would see them off from the place and he went out and persuaded Radha and Giridhar to leave. Radha came to the door step and shouted, “I love Your Father and I will continue to love You”, and then they left the place. When Sadhu went inside again, Bhagavan heaved a sigh of relief and said: “Thank you, Rangaraja. You have at last succeeded in sending them off.” He then continued: “Sometimes some people come and disturb and even if the Beggar begs to them, they won’t leave. Sometimes, even people who are drunk come and shout. This Beggar has to ask someone to make them move away. Radha and Giridhar picked up a quarrel with Balakumar and she used abusive words.” Sadhu told Bhagavan that he read about it in the manuscript of Hargopal Sepuri’s “Further Experiences” which we have declined to publish.

Master was about to leave Wadlington. Sadhu handed over a set of books to Master to be presented to Truman. Master presented the whole lot of books to Wadlington and he thanked us and left. It was nearing 12.30 PM. Master sent away one by one all the devotees and made Sadhu and his group alone to sit there till 1.30 PM. Sadhu told

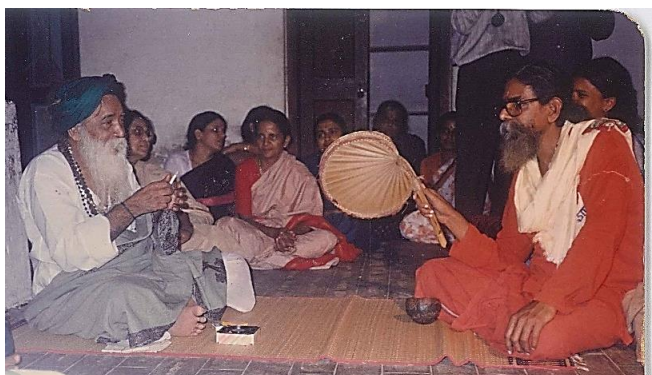
Him about the programmes proposed to be held at Coimbatore, Gobichettipalayam, Erode, Trichur, Alwaye and Ernakulam. Master asked Sadhu to repeat the names of the places and the dates of visit from 10th to 20th August. He then asked: "You have a homa also, isn't it!"

Sadhu: "Yes, Master. I will return to Madras well in time for homa, but the preliminary poojas will be done by Suresh from 17th itself." Bhagavan said, "My Father's blessings!"

Sadhu told Him about Akhanda Ramanama on Sundays and He blessed that programme also. He asked Sadhu what he would take during his fast. Sadhu replied: "Some liquid diet and fruits." Bhagavan asked: "Kanji?" Sadhu replied: "Yes, Master."

During the sitting, Bhagavan was throwing the currencies offered to Him by devotees into the hands of the sadhu and it was about Rupees Sixty-five. When he was about to leave us, He asked what was the time. He then again told Sadhu: "You can write to Carcelle to join you in your tour of North. He would like to see places." Sadhu said that he would do so. He then offered Prasad to all. He asked Vivek to take as much as fruits as Sadhu could take for the day. Vivek took more and He asked whether it was sufficient. Sadhu said, it was more than sufficient. He then took the coconut shell of Sadhu and blessed it. He put all sugarcandy packets into a bag and handed over to us. We took leave of Him.

Aum Shanti, Shanti, Shanti!



CHAPTER 2.35

YOGI RAMSURATKUMAR INDOLOGICAL RESEARCH CENTRE'S MAIDEN PUBLICATION

On Wednesday, August 25, 1993, Sadhuji accompanied by N.S. Mani, Shriram Naik, Rajni Bagve and Diana, proceeded to Tiruvannamalai and reached there in the evening. As Bhagavan had gone to take rest by the time they reached His abode, on Thursday, we reached Bhagavan's abode by 10.00 AM. There was a big crowd already there. As soon as Master came out, He called Sadhu and his group inside. Devaki, Rosoura and others also followed. We were seated in the verandah. Bhagavan went inside and He brought Lee's poetic epistles and asked Sadhu to read them. Sadhu read them one by one. Bhagavan remarked: "He writes beautiful poems. They are so simple that they could be understood by all. He must be given a Nobel Prize for his poems. This Beggar did not preserve the early letters, but when you started TATTVA DARSANA, this Beggar started preserving them and handing them over to you." Sadhu told Bhagavan that the typesetting work of the poems was progressing and Lee himself was sponsoring the book. Bhagavan said: "You write to him on behalf of this Beggar that he should write a brief introduction in prose." Sadhu said, he would do so. Bhagavan added that we could have used his English translation of his French introduction to a work, but it might involve copy right problem.

Someone came and told about a phone call for Devaki from Balakumaran and she immediately left to attend the call. After attending the call she came back and reported to Bhagavan that Balakumaran wanted to come and see Him. Bhagavan said: "We had a nice meeting on June 1 and 2 and then he came here again. We could meet after three months. Why should he come again now?" Bhagavan then directed Devaki: "You tell him that he can go to Kanimadam and after returning from Kanimadam we will decide about meeting." Bhagavan also told her that she could phone in the evening. He then jovially told her: "You speak to Balakumaran nicely. Don't talk to him as this Beggar spoke. This Beggar uses harsh words sometimes. He will get angry. If writers get angry, they

will write adversely about this Beggar. Therefore this Beggar doesn't want to make writers angry." Then He turned to Sadhu and continued in a jovial mood: "Rangaraja is also writer, but this Beggar is not afraid of Rangaraja. He would write only glorifying this Beggar and he won't get angry with this Beggar. This Beggar is not afraid of Devaki also". He laughed aloud. He wanted Devaki to convey His Father's blessings to Balakumaran, his wives, children, mother and everyone, mentioning them by name.

Bhagavan told Devaki that people were criticizing Him for His weaknesses. He said: "This Beggar has got many weaknesses. Those who are close to this Beggar for a long time come to know about that. They first consider this Beggar as Guru and when they know that this Beggar has got many weaknesses, they lose interest in Him." He smiled, and then took out a copy of TATTVA DARSANA. He referred to a quotation of Papa Ramdas titled "The Immortal Guru" published in it, saying that Guru is within. By then a big crowd gathered and He put the book down saying, "You can't read it now" and started blessing the devotees who had crowded. After they moved out, Devaki told Him that those who criticized Him were ignorant. Bhagavan laughed aloud on hearing her remarks. He turned to Sadhu and referring to the Kanidam programme, He told, "Go and speak on behalf of this Beggar." He again reminded Sadhu to write to Lee about the introduction to his book.

The crowd outside again started to swell. He allowed them inside one by one and blessed them. An old man told Bhagavan that he was going to Kanyakumari. Yogi asked him, "What for?" The old man replied: "I am going to worship You at Kanimadam." Bhagavan exclaimed: "Oh, you are going to worship this Beggar at Kanimadam!" He then turned to Sadhu and said: "Rangarajan is also going to Kanimadam." Sadhu asked Bhagavan: "Shall I take Nivedita also with me, Maharaj?" Bhagavan replied: "Yes, you take Nivedita also with you."

Sadhu told Bhagavan that by His grace and blessings our tour of Kerala and Western Tamil Nadu was a grand success.

Bhagavan: “Father’s grace!”

Sadhu: “We had good programme at Alwaye, Satyamangalam, Erode and Coimbatore. Sri T.L. Viswanatha Iyer took interest in organizing a programme at Ernakulam. He was very busy with the visit of Chief Minister and he came to the meeting when I was speaking. Therefore we could not meet. He just left a word to the people at the venue to inform me about his visit. He felt sorry that he was too busy to make bigger arrangements and felt, he could do so on some other occasion.”

Bhagavan: “Oh, T.L. Viswanatha Iyer took interest in the programme! He had met this Beggar once.”

Sadhu: “There was good response in all the places.”

Bhagavan: “You are doing a great work, Rangaraja. You are doing Papa’s work. My Father’s blessings are always with you!” He raised His hands and went on showering His visual grace for a few minutes and then asked: “From here, where would you go Rangaraja?” Sadhu understood His hint and said: “To Tirukkoilur, Maharaj.”

Bhagavan: “Well, you have to do a work for this Beggar. You inform D.S. Sivaramakrishnan that this Beggar wants him not to move anywhere from Tirukkoilur till the end of September.”

Sadhu: “I will do so, Maharaj”

Some industrialist from Mumbai came with some people. Bhagavan blessed them and saw them off. Shankar, director of film “Gentleman”, came with a letter from Sri Balakumaran. He said, the film was a grand success. Master blessed him. Vinodini, an actress came with an Ex-M.L.A, some police men and other film technicians. Master asked her name and she replied “Lakshmi” while the Ex-M.L.A. introduced her as “Vinodini”. Master asked: “What is this? She says ‘Lakshmi’. What is her real name?” The lady replied: “Maharaj, my real name is Lakshmi and cinema name is Vinodini.” Master smiled and said: “My Father’s blessings to Lakshmi as well as Vinodini”. He sent them off with Prasad. Later,

Sri S.D. Sharma and two others including a lady, came from Sri Aurobindo Ashram, Pondicherry. Sharma wanted to talk to Him, but Yogiji told him: "*Aap aaraam se baithiye*" (Please sit comfortably). He went on blessing people.

It was nearing 12.30 PM and Bhagavan was about to leave all. Sadhu told Him about the homa on the next day and He blessed for its success. He blessed all those involved in that endeavour. He called on the people who had come with the sadhu one by one and blessed them. Sadhu introduced Sri Shriram Naik, our Maharashtra Convener. Rajni Bagve recalled her earlier visit. When Diana told that she was 'Samuel Diana Nagwekar', a Jew, Bhagavan asked her with a smile, "Didn't you go to Israel?" She replied, "I stay here only." Then she added, "I want Your blessings." Bhagavan asked jovially: "To go to Israel?" She said, "No, I want to travel all over the world." Bhagavan said: "All over the World? Well My Father's blessings!" When Mani introduced himself, Sadhu told Bhagavan, "He is arranging Yogi Ramsuratkumar Jayanti Celebration, this year, at Radhelal Kalyana Mandapam at T. Nagar, Chennai, Maharaj." Bhagavan asked: "Is it so? What is the name of the Kalyana Mandapam?" Sadhu repeated the name. Bhagavan blessed for the success of the function. Then Sadhu added: "He is also trying to set up a Ramanama Centre in Madras where Akhanda Ramnam will take place daily". Bhagavan said: "Is it so? My Father's blessings!" Sadhu told Bhagavan that he was leaving day after tomorrow to Kanyakumari. Bhagavan blessed him and said: "Go and speak on behalf of this Beggar!" Before Sadhu took leave of Him, Bhagavan reminded him: "Tell Sivaramakrishnan that he should not leave Tirukkoilur till 30th of September. This Beggar wants him to be there. He may need Sivaramakrishnan's help for some work here." Sadhu asked: "Shall I ask him to come here any time?" Bhagavan replied: "No, this Beggar will call him when needed."

Master then took Sadhu's danda and bowl and blessed them as usual.

On Tuesday, October 5, 1993, along with Dr. C.V. Radhakrishnan, N.S. Mani and three other devotees, this sadhu reached Tiruvannamalai in the afternoon. We came to the abode of Bhagavan. Vivek had already come there directly from

Chidambaram. Devaki, Ganeshan, A.V. Ramamoorthy and many other devotees were there. Bhagavan received this sadhu and asked him about the progress of the printing work of Lee's poems. Sadhu told Him that it is already typeset. He said, when He asked about it to Vivek, he replied that he did not know about the position. Sadhu told Him that the typesetting work was done in three days, last week, by Nivedita, and Vivek was not aware of it. Bhagavan asked when the book would be ready. Sadhu replied that it will be ready immediately after his return from U.P. in November and before Lee's arrival. Sadhu said, he wanted to get it released on December 1. Ganeshan said, the release could be done even earlier. Sadhu replied that the moment we gave the copy of the book to Bhagavan, it is release for us. Bhagavan was happy that the work had progressed. He looked out and said that there were many in the verandah and no space for the people to sit and therefore we could meet Him tomorrow at Brindavan, or in the Temple, or at Ramanashram. Sadhu told Him that he was staying only in Udupi Brindavan. We took leave of Him.

On Wednesday, October 6, we came to Master's abode by 9.30 AM. Yogi called us in. We were with Him till 1.30 PM excepting an interruption for half-an-hour when Sri S.P. Janardanan came to meet Him. As usual, there was a big crowd. A Bangalore gentleman was hanging on the door step. Yogi gave Prasad to all and sent them away. Devaki, A.V. Ramamoorthy, Rosoura, Abarupam and our group were made to sit there. He went inside and brought Lee's poems. We read it. Sadhu read out the letter of Lee, his introduction to poems, letters of Krishna Carcelle and Swami Satchidananda. When this sadhu gave Him a copy of Lee's introduction, Devaki remarked that it could be Xeroxed and circulated, but Sadhu replied that it is for publication in the book and not for circulation. Bhagavan agreed with Sadhu. Devaki asked about the titles, etc. Yogi remarked: "Rangarajan is doing his best. You don't give directions. He will do what is needed." Bhagavan asked Sadhu about Lee's programme and Sadhu replied that he did not know whether Lee would go to Kanyakumari. Regarding Krishna, Sadhu said he will ask him to reach here by November 20 so that he could be with us for the Jayanti. Devaki mentioned about Michel's letter suggesting a movement to spread Bhagavan's name. Sadhu said, we don't make

any distinction between Yogi's name and Ramnam and we accept chanting of Yogi's name for the japa counts that we send to Anandashram. When Sadhu said that Anandashram itself accepted the counts of chanting of Yogi's name, Bhagavan asked: "Is it so?" Sadhu replied: "Swami Satchidananda has given clearance to include that in our Japa counts." Devaki then asked Bhagavan whether she should inform Michel about it. Yogi said: "Rangarajan is doing the work. Leave it to him. He knows how to do it."

Yogi took the copy of the book, "Origin of the Word HINDU", went through it and released it by putting His signature. Sadhu told Him that it was the maiden research publication of YOGI RAMSURATKUMAR INDOLOGICAL RESEARCH CENTRE and it will go to all journals and Universities all over the world. He blessed it. He gave a copy to Devaki. S.P. Janardanan came and Yogiji took him inside for some discussion for half-an-hour and then came out. A.V. Ramamoorthy left with Janardhanam. Bhagavan then took the copy of TATTVA DARSANA. Sadhu told Him about the editorial on Swami Chinmayananda. When he read out the concluding para in Sanskrit verse: *Chinmayananda Gurur jayati shikshaagururme, Deekshaaguruscha Bhagavan Yogi Raamasuratkumaarah!*—"Victory to my Shikshaguru, Chinmayananda and also to my Deeksha guru, Yogi Ramsuratkumar!"—Bhagavan smiled and said that Sadhu had never told Him that Swami Chinmayananda was his guru. He was happy to hear from Sadhu how Swamiji was his guardian since 1957 and how he organized Swamiji's Geeta Gnana Yagna and other activities of Chinmaya Mission.

Sadhuji then presented to Him the latest issue of Vivekananda Kendra Patrika, titled "We Are One" and told Him about his article in it. Bhagavan looked into it and asked Devaki to read the last para of the article which was about Papa and Yogi Ramsuratkumar. Devaki read out the portion:

"Papa Ramdas, the great saint of Kanhangad says: 'Although the great spiritual masters who came to redeem mankind from sin and error have chalked out particular paths for reaching God, it is understood that ultimately all the paths have to reach the same God

who is the God of all people in the world’. The illustrious disciple of Papa, Yogi Ramsuratkumar Godchild Tiruvannamalai, lives as an embodiment of this great truth proclaimed by Papa. Living in the garb of a beggar, the saint makes Himself accessible to all - beggars, drunkards, common masses, middle class people and rich and aristocratic businessmen, bureaucrats and politicians in power - as equally as he is accessible to his bovine and canine companions whom also he addresses with respect and regard, seeing the Father and ‘Father alone, nothing else, nobody else’ all around him. A Muslim Moulwi whose only son met with an unnatural death at the prime of age was overstricken with grief and approached Yogi Ramsuratkumar, the saint who always chants “Aum Sri Ram Jai Ram Jai Jai Ram”, the Taraka Mantra initiated by His master, Papa Ramdas. The Yogi made the Moulwi sit by his side on a piece of torn mat on which He usually sits. He put his hands on the shoulder of the Moulwi, patted him gently and consoled him for some time with silent gaze into his eyes. Then slowly the Yogi asked him: ‘Do you go to Mosque now?’ The Moulwi replied, ‘Yes’. ‘Do you do Namaaz regularly?’ ‘Yes’. ‘Then my father will take care of you. Father will give you peace of mind’. Experiencing the touch of the soothing hands of the great Indian mystic for about half-an-hour, the Moulwi declared before departing with tears of joy trickling down his eyes: *‘Hamari Dil Kush Ho Gayi Hai Maharaj’*- ‘Master, my heart is now happy and peaceful.”

Bhagavan made her read the para twice. Sadhu then told Bhagavan about the announcement of Yogi Ramsuratkumar Jayanti in TATTVA DARSANA. He read it and asked Sadhu: “Do you get funds for all this work that you are doing for this Beggar?” Sadhu replied: “We do not go asking for funds, but friends come forward to bear the various expenses”.

Bhagavan: “But, still you need funds. You are travelling and what will you do for all the expenses?”

Sadhu: “By Your grace, none of my work is stopped for want of money as it comes from unexpected sources.”

Bhagavan: “It is all Father’s grace!”

He then turned to Devaki and told her: “Rangaraja is doing so much for this Beggar, He says he is able to manage. Still, he must be facing a lot of difficulties. In spite of that, he is doing this Beggar’s work.”

Mani told Him about the fixing up of choultry, persons for lunch contribution, etc. Bhagavan said: “My Father’s grace! He will see that the Jayanti is successful. He will see Rangaraja’s tour is successful.” Then He told Sadhu: “You are going to Lucknow. Could you meet Poonjaji?” Sadhu told Him how he came to know of Poonjaji and how he missed an interview with Poonjaji last time. Sadhuji assured that he will meet him this time. Bhagavan said: “Please do meet him and convey this Beggar’s namaskars to him.” Then Bhagavan asked Sadhu whether he had read an article on Poonjaji in the ‘Mountain Path’. Sadhuji replied in the negative. Bhagavan went inside and brought the issue of Mountain Path and made Devaki read that article.

Bhagavan asked Devaki to tell us about the offering of bangles by Mother Rajeswari and how Devaki and Sandhya got more. Then he narrated to us about a Bangle Baba who used to wear bangles and once threatened to break them when someone said there was no rain and people were suffering. As soon as he issued the threat, rains came. Sadhu told Bhagavan about Mohammad Baba who used to collect bar soap as Prasad, and stories of others recorded in William Donkin’s “Wayfarers”. Bhagavan told the story of a Baba who used to eat clay only. He also asked Devaki about Sai Baba’s Gurupooja speech transcription in Telugu from tape. She said, it was progressing with the help of Sandhya. He asked her to do the work in day time. Sadhu suggested that Krishnaprabha, who had done the translation of “Glimpses of A Great Yogi” into Telugu, could do the work, but Devaki said, the work was on and could be completed by them. Yogi asked about a verse, *kuttilalaka samyuktam, poornachandra nibhaananam, vilasat kundala dharam, krishnam vande jagadgurum*. Devaki chanted the first line and Sadhu completed it. Bhagavan asked where it comes and Sadhu replied that it is in Vyasa’s “*Krishnaashthakam*”. He asked Sadhu how it begins. Sadhu chanted “*Vasudeva sutam devam kamsa chaanoor mardhanam, devakee paramanandam krishnam vande jagadgurum*”.

Jayaram came to give lunch to Bhagavan. He asked Sadhu when we could meet again. Sadhu replied that we will stay on and meet Him again in the evening. He agreed and we left Him for taking lunch.

Later we came back to Yogiji's abode. Bhagavan called us in. There was a big crowd and the Bangalore gentleman was there again. When someone brought an envelope with donation for the Ashram, Yogiji remarked, "Oh, this has become a job for this Beggar." Regarding the crowd thronging there, He said: "Ninety per cent are local people. While going to temple or returning, they peep in." He made Devaki read Lee's introduction again and again. Vivek told Bhagavan about Prof. Muthuverappan's illness. Bhagavan blessed for his early recovery and asked whether he had constructed his house in Chidambaram. Sadhu replied that the construction was over. Sadhu also told Bhagavan about the illness of Sri T.S. Sinha of Prayag. Bhagavan asked whether he was not accompanying the sadhu in U.P. tour. Sadhu replied that he could not because he needs rest. Besides, someone has to carry him and he could not move on his own. Sadhu added that Sri R.K. Lal would however accompany Sadhu in the visit to Dehradun. Yogiji reminded Sadhu once again to meet Poonjaji. Sadhu told Bhagavan about his meeting Narikkutty and said, he was happy about our support to the movement to save Arunachala Hill. We told Bhagavan that our petition in this regard has already reached the Rashtrapati and showed him our appeal in this regard published in the current issue of TATTVA DARSANA.

It was time to disperse. In the morning, Bhagavan had asked Devaki to give all sugarcandy packets to Sadhu and in the evening, He Himself distributed Prasad to all of us. He took Sadhu's danda and bowl and blessed them and asked: "This danda is from the Nilgiris, isn't so?" Sadhu said: "Yes, I will collect my earlier danda from Lucknow when I go there." When Sadhu told Him that Nivedita was preparing for her examinations, He asked: "Has she not completed?" Sadhu replied that this was her final year. He blessed her for success in the examination. We took leave of Him.

CHAPTER 2.36

MASTER WANTS HIS DISCIPLE TO BLESS HIS “ETERNAL SLAVE”

On Saturday, November 20, 1993, Sadhuji, accompanied by Nivedita and N.S. Mani, proceeded to Tiruvannamalai and reached there at 12.30 PM. Sashi, attendant of Bhagavan, said that Master was in the Ashram site. We checked into Brindavan and then proceeded to Ashram site with Mani and Nivedita. Bhagavan was not there also and we were told that He was in ‘Sudama’. We waited for some minutes and Bhagavan arrived with Sudama sisters. We went with them into the shed where he was giving darshan to devotees. Bhagavan made Sadhu sit by His side on the dais and Nivedita sat by the side of Sadhu. Devaki and other Sudama sisters sat opposite to us.

Bhagavan asked Sadhu: “When did you come?”

Sadhu: “Just half-an-hour before.”

Bhagavan: “When did you come from U.P.?”

Sadhu: “Maharaj, I returned on 3rd.”

Bhagavan: “Third.” Bhagavan turned to Devaki and asked: “What is the date today?”

Devaki: “Today is 20th, Bhagavan.”

Yogi: “Twentieth. So how many days?”

Devaki: “Eighteen days, Bhagavan.”

Sadhuji said in an apologetic tone: “After my return to Madras, I was busy with printing of Lee’s book. Because of Deepavali, rain and bandh, the work was delayed. That’s why I sent a letter through Saktivel and a message through Yogaraj that I will come with Nivedita when she returns from Anandashram.”

Bhagavan: “That’s all right. How far is the printing work?”

Sadhu: “The matter has been handed over to the press. We expect the book to be ready by 26th when Lee arrives.”

Bhagavan: “So, it will be ready by 26th, isn’t it?”

Sadhu: “Yes, Maharaj. How many copies should I bring and when shall I bring it?”

Bhagavan: “How many copies are you printing?”

Sadhu: “Two thousand copies, Maharaj.”

Bhagavan: “Bring all the two thousand copies. This Beggar would like to distribute it free to all, here.”

Bhagavan then continued: “There is one Lakshmanaswami here. He gives darshan only on one day in the year. That is on 28th. Janardhanan wants this Beggar to be here at that time. Lot of people come at that time to see him.”

Nivedita placed Anandashram Prasad before Him and prostrated. Sadhu told Him about her services to Swami Satchidananda by computer typesetting Mataji’s Gospel of about 110 pages. He also told Bhagavan how Swami Satchidananda appreciated her services, asked her to remain in the Ashram and jovially said that He will send a telegram to Sadhu if He needed her services. Bhagavan jovially said: “Swami Satchidananda allowed her to stay because He needed her services. Last time, he asked her to go away, because he did not need her”. Yogiji laughed. Nivedita conveyed Swamiji’s namaskar to Yogiji. Yogi took a part of the Prasad, gave some pieces of Badusha to Devaki, Rajalakshmi and Vijaya Akka and gave the rest to Nivedita.

Sadhu told Bhagavan about the grand success of tour in U.P., Himachal Pradesh, Punjab-Haryana and Delhi and said that there in every house of Ramnam devotees, His portrait is enshrined, but they want Him to visit the North once for them to have His physical

darshan. Yogi laughed and said the success of the tour was Father's grace. He asked Sadhu about the health of Sri T.S. Sinha. Sadhu told that he was improving and he was all the time remembering Yogi and wanted to come for the Jayanti, but he could not move without help of someone and hence we asked him to come for the Jayanti next year. Sadhu told Bhagavan that the preparations for the Jayanti celebrations were progressing well.

Yogiji took the hands of Sadhu into His and started charging him spiritually. He turned to Devaki and asked her: "Do you know Rangaraja?"

Devaki: "Yes, Bhagavan, You have been always praising him, how dedicated he is in Your work."

Bhagavan asked the same question to Rajalakshmi and Vijaya Akka, and they also gave the same reply. He then asked them whether they knew Nivedita. They also gave a reply affirming that they know her. Bhagavan then asked Devaki to take out a book and she took it out from her bag. It was "Ramji Paavai" in Tamil by V. Soundararajan of Dharmapuri. Yogi gave to Sadhu and when the latter was skipping through the pages, He said: "He has written about you and Pon. Kamaraj. Do you know him?" Sadhu said, "Yes" and he returned the book to Bhagavan and He handed it over to Devaki. Devaki and other sisters were asked to sing and they started singing songs on Yogiji. All that time, Bhagavan was holding the hand of Sadhu and spiritually charging him. He said: "Rangarajan, this Beggar was born a Beggar, he has lived a Beggar and He will die a Beggar." He became emotional. He turned to Devaki and said: "Devaki, Rangaraja was initiated by this Beggar. This Beggar is not fit to give initiation to anybody and He never gives, but He gave initiation to Rangaraja, because Rangaraja insisted. Had this Beggar known that Rangaraja was already initiated by Swami Chinmayananda, He would not have given initiation again." Sadhuji immediately intervened and said: "Maharaj, I was never initiated by Swami Chinmayananda. In my youth, I had the opportunity to serve Him as Secretary of Chinmaya Mission and Vishwa Hindu Parishad and He is my *Siksha Guru*". Bhagavan smiled and said: "So, you were with Chinmaya in your youth, isn't it?" Sadhu replied: "Yes, Maharaj.

For about eight years I was active in Chinmaya Mission activities. It was He who took care of me and provided for my post-graduate education and doctoral research. Because of Him, I joined the work of Vivekananda Kendra also.”

Bhagavan again turned to Devaki and told her: “Devaki, Rangaraja is a pucca (proper) sannyasi. This Beggar is a dirty sinner. This Beggar has so many desires, but Rangaraja has no desire. He is a sannyasi.” He looked at the sadhu and charged very vigorously, pressing his finger nails, fingers, wrist and forearm and keeping Sadhu’s palm on His thigh. He then continued: “This Beggar asked Rangaraja after his initiation when he took up Ramnam work, ‘Who will look after the family, Vivek and Nivedita’s education, etc.?’” Rangaraja replied, ‘Bhagavan is there, He will take care of them’”.

The sisters were singing Periasami Thooran’s songs. Yogiji just went for a walk along the boundary of the Ashram compound, came back and again sat by Sadhu’s side, took his hand and started charging. He asked: “Rangaraja, do you find any change after the Ganga incident?”

Sadhu: “Yes, Maharaj, after that incident, till this day, You have been all the time before my mind’s eye. Not even a minute You have vanished. Throughout the day, I go on talking about You, and even in the night, when I sleep, You are in my dream vision.”

Bhagavan: “That is all Father’s grace. This Beggar is always with You.” Then He turned to Devaki and asked her: “Do you know the Ganga incident?”

Devaki: “Yes, Bhagavan, I read about it in TATTVA DARSANA.”

Yogiji continued charging Sadhu spiritually and asked him: “Have you visited Sudama?”

Sadhu replied, “Yes”.

Devaki immediately remarked that Sadhu had not come. When Sadhu recalled that once she had asked him to visit Sudama and he

was received by the sisters there, she said it was the old Sudama and the sadhu has not visited the new Sudama though Nivedita has stayed there one night.

Then Yogiji told Devaki: “This Beggar would like to spend the night with Rangaraja at Sudama if Rangaraja agrees. Can we stay there?”

Devaki replied: “Yes, Maharaj, I will consider it a great blessing.”

Bhagavan asked Sadhu: “Does Rangaraja have any objection?”

Sadhu replied, “No”.

Bhagavan told Devaki: “Rangaraja is a sannyasi. Therefore this Beggar asked him whether he would stay in Sudama. He has agreed. Therefore this Beggar can stay there with him.”

Bhagavan then turned to Sadhu and told him: “Devaki has been inviting this Beggar to stay there, but this Beggar has not. Because Rangaraja has agreed, this Beggar could stay with Rangaraja there.”

Yogiji continued to press the hands of Sadhu and repeated that he was glad that Rangaraja agreed to stay with Him for a night. He said: “Rangaraja is very busy, but he has agreed to stay for a night.”

Sadhu told Bhagavan: “Maharaj, the devotees of Anandashram want to come and do Akhanda Ramnam in Your presence for a day if You permit.”

Bhagavan: “Oh, they want to come here?” He paused. Mani also conveyed the request and added that devotees from Bangalore also wanted to come.

Bhagavan replied: “If they so desire, they could do so.”

Sadhu: “Can we bring them sometime in December - On December 12?”

Bhagavan: “Alright, we will see.”

Bhagavan called S.P. Janardanan and told him: “This Beggar wanted Rangaraja to stay with Him at Sudama for the night and he has agreed. So we will go to Sudama.” When S.P. Janardanan asked Him whether He would go to Sannidhi Street later, Bhagavan replied that we will stay in Sudama.

Sadhu told Bhagavan: “Maharaj, Nivedita and Mani have come with me here.” Mani said, he would return to Madras. Bhagavan said: “Nivedita...We will see...” He paused a while and then asked: “Could she go with Mani?” Nivedita asked whether she could stay elsewhere and come in the morning. Bhagavan replied: “No, Nivedita could go with Mani. Mani can drop her at home.” Mani agreed and Nivedita also agreed to go. Bhagavan blessed both of them while they took leave of Him. While we were entering into the car, Bhagavan asked Sadhu: “Have you anything to tell Nivedita or Mani?” Sadhu replied: “No, Maharaj.” Sadhu had an intuitive feeling that Bhagavan wanted to discuss with him some important personal matters and that was why He wanted Sadhu to stay with Him for a night.

When we reached Sudama, Sadhu remembered that his clothes were at Udupi Brindavan. With Master’s permission, he sent the driver to fetch it. Then Sadhu sat with Master in the big prayer hall. Master asked Sadhu to go round the hall. Sadhu went round and prostrated to Bhagavan’s photos kept there. Devaki lit the lamp. She arranged for preparing coffee for us. Master asked Devaki to show the sadhu the bathroom, etc. Then Master asked Sadhu to sit by His side and holding Sadhu’s hand, he started talking to him:

“Rangaraja, this Beggar is attached to Devaki and Sudama sisters including Vijayalakshmi IRS. They are very kind and good to this Beggar. This Beggar can’t live without them. They wanted this Beggar to stay here, but all these days, this Beggar didn’t do so.”

Devaki remarked: “Bhagavan, it is after one year that You have come here.”

Bhagavan: "This Beggar wanted to be with Rangaraja here this night and Rangaraja agreed and therefore, this Beggar could stay here with Rangaraja."

Bhagavan then continued: "Rangaraja, Papa Ramdas initiated this Beggar and after initiation, Papa wanted this Beggar to leave the Ashram. He did not want the Beggar to stay there. He wanted this Beggar to go out and do sadhana. This Beggar initiated Rangarajan. This Beggar also wanted that Rangarajan should go out and do the work of Mataji Krishnabai. He did not expect Rangaraja to be by His side."

Sadhu: "Maharaj, I am more fortunate than You in that respect. After initiation and leaving Your Master, You never visited Him again, but this sadhu is fortunate in being able to meet You at least once in a month."

Bhagavan: "But, Rangaraja, this Beggar wants someone to be by His side to take care of Him till the end of His life. He considered some people - Kulottungan and Rajagopal. Rajagopal was prepared to resign his job and be with this Beggar anytime this Beggar wanted. But He didn't ask him to do so. Devaki also came forward to resign her job and be with this Beggar. At first, this Beggar dissuaded her. He did not permit her to do so. But, she was insisting. Then this Beggar asked Dr. T.I. Radhakrishnan to talk to her. Dr. Radhakrishnan talked to her. He told her first that teaching was a noble profession and she should not leave it. She could also serve Master remaining in job like himself. But, when she insisted on giving up her job, he even asked her, 'What will you do if Yogi Ramsuratkumar throws you out?' She replied, 'I will sit in a corner and go on chanting His name throughout life.' Devaki was so dedicated. So, this beggar permitted her to give up her job. She has been with this Beggar for the last one year, by the side of this Beggar. She did not leave Him even for a day, even when she received message from her sister that her mother was seriously ill. So this Beggar has decided to keep her by His side for the rest of His life. He wants the Sudama sisters all the time."

Bhagavan paused for a minute and added: “Some people may think that it is attachment. They may say that this Beggar has got attachment. They may say that it is a fall.”

Sadhuji intervened: “No, Maharaj. Nobody can say like that. Devaki is like Your daughter. She has made such a great sacrifice of her life for You and You have taken a right and timely decision. You need someone to take care of You all the time and she is the right person. Only those who can sacrifice their all at Your service can take the best care of You.”

Bhagavan: “Right or wrong, this Beggar has decided. He doesn’t bother what the world thinks or says.”

Sadhu: “Maharaj, she is very fortunate to be by Your side all the time. In fact, I envy her. After my initiation five years ago, I have not been able to stay with You even for a day and have been wandering all the time for Ramnam work, visiting Tiruvannamalai once in a month or two. She is so fortunate that she has been with You all the time for one year and is going to be with You forever.”

Bhagavan: “Whether you are by the side of this Beggar or away, this Beggar is always with you, Rangaraja. This Beggar expected that Rangaraja should go out and do this Beggar’s work.”

Bhagavan then told Sadhu: “This Beggar wants Rangaraja to write about Devaki.”

Sadhu: “Maharaj, I will do so and write an editorial in TATTVA DARSANA.”

Yogiji asked Devaki to show the sadhu a photo taken with her. He said: “This Beggar has told that hereafterwards He will take photos only with Devaki.”

Devaki explained the circumstances under which Maharaj took such a decision - How he suggested her to begin the digging of the Ashram well, how Anjaneyulu objected to it, how Master went there and sent them to fetch her, how she was left out while photos of the

function were taken and how Master insisted that His photo should be taken only with her. She then told how Bhavadharini Amma ignored Yogi's request to include Devaki in photos and how S.P. Janardanan, smoking a cigarette, retorted to her that he knew what food was to be given to Yogi when she asked him about food arrangements for Master. Sadhu told Devaki that she should totally ignore them. These were common in the early days, for it will take time for old devotees to digest the decision of Master. Sadhuji pointed out to her that even Mataji Krishnabai faced such things while serving Papa Ramdas in the early days. He asked Devaki to ignore the reaction of the old devotees and take to dedicated service to the Master. Bhagavan then told Sadhu about His intention to introduce Devaki also through the forthcoming publication of Te. Po. Mi.'s poems with the photo on both the sides of the cover. Sadhu assured Bhagavan that he will also publish the photos in TATTVA DARSANA. Yogiji then asked Devaki to write some lines on His behalf introducing her. She wanted at least one line from the Master, so that she can write the rest. Master gave one line: "Devaki is my eternal slave." Devaki completed the rest: "She is born into this world to be of service to the Master in His work eternally." She then read out the introduction written by her for the book of Te.Po.Mi.'s poems and Sadhu said that it was perfectly in order and it had come out well.

Yogi took dinner with the sadhu and later holding the hand of Sadhu, He had a nap from 8.30 PM to 10.30 PM. Devaki spread a bed for Sadhu by His side, but Sadhu told her that he would not lie down lest he would disturb Bhagavan by pulling his hand off from Bhagavan's. After sometime, when Bhagavan slowly relaxed His grip, Sadhu kept a pillow below His hand and lay down by His side. However, in a few minutes, He got up. Sadhu took Him to the bath room and when He returned, He again sat in the hall holding Sadhu's hand and pressing it. He asked Devaki to read the whole manuscript of Sri Te.Po.Mi.'s book including introduction by Him, her preface, preface by Sri N. Mahalingam, Sri C. Subramaniam, Sri Ma.Po. Sivagnanam and Prof. M.S. Udayamoorthy and the poems and concluding article of Sri Te.Po.Mi. in English. It was 2.30 AM by the time she finished reading. Bhagavan then said: "Rangaraja must now have some rest."

Devaki: “Yes, Bhagavan. The Swami has travelled in the day and has been sitting all the time in the evening and night.”

Sadhu told Yogiji: “We have spent a good time, Maharaj. I am indeed very fortunate to have spent the night with You.”

Bhagavan: “This Beggar is happy that Rangaraja agreed to stay with this Beggar and Devaki also permitted us to stay here.”

Sadhu: “Maharaj, to me this is an unforgettable day in my life.”

Bhagavan: “It is all Father’s grace.”

We all took rest from 2.30 AM to 5.00 AM. We woke up when Master also woke up. Master held the hand of Devaki for some time and then He asked Sadhu to sit by His side and held Sadhu’s hand for some time. Then Sadhu went inside and took bath and came to Yogi again. Sadhu prostrated to Bhagavan, placed a hundred rupee note before Him and said: “Maharaj, today is my father’s shraddha. Every year on this day I make this humble offering to You.” Bhagavan took the note into His hand and asked father’s name, names of brothers and sister. Sadhu recalled the visit of his mother, Janakiammal, elder brother Lakshmikanthan and sister Alamelu to His abode in Sannidhi Street and spending time with Him. Bhagavan then closed His eyes, prayed for father and put the currency into His pocket saying, “Your father has accepted it.” He wanted Sadhu to repeat the name of his father and asked how he was in Cochin. Sadhu replied that he worked as a marine engineer in Cochin Port and after retirement, he settled down in Tiruchirapally. Bhagavan asked what was his native place and Sadhu replied, “Kumbhakonam”.

Bhagavan made a reference to Sri C. Rajagopalachari and Sadhu recalled his contact with Rajaji - how Sadhu used to translate articles on Swatantra Party into Malayalam, how Sri T. Sadasivam of “Kalki” and Rajaji appreciated the work of Sadhu, how he met them in Kalki Gardens and how Rajaji sent a post card to Sadhu blessing him when he wanted to meet Rajaji again. Devaki immediately recalled an article of Dr. T.I. Radhakrishnan on Bhagavan in Malayalam journal, “*Manorajyam*” and suggested that Sadhu could

do the translation. Sadhu agreed and in the presence of Bhagavan, he dictated the English version to her and she wrote it down. Sadhu also recalled that he was present with Yogiji at the time of the incident of rain narrated by Dr. T.I. Radhakrishnan.

After the translation of the article, we had breakfast and then Devaki asked for a transliteration of the article. When Sadhu started it, Sri Ramdas, former Commissioner of Hindu Religious and Charitable Endowments arrived there. Yogiji did not want to invite him in and decided to go with him to the Ashram site. With Yogi, Devaki and Sadhu, Yogiji went to the site. Being Sunday, a big crowd had already gathered there. Smt. Andal of Panruti, friends from Avadi and S.D. Sharma were also there. While Master spent some time with Ramdas, Sadhu was busy writing the transliteration even when some devotees prostrated to him. After Ramdas left the place, Bhagavan was restless to return to Sudama. However, He wanted Sadhu to finish the work and once Sadhu completed it, He started with Sadhu and Devaki in S.P. Janardanan's car and reached Sudama.

Sitting in the hall, Bhagavan continued to hold the hand of Sadhu and said: "This Beggar has detained Rangaraja for long. Rangaraja is very busy and he has to do a lot of work."

Devaki: "Bhagavan, he could go after taking food."

Sadhuji waited for the food to be ready. Then he had food with Bhagavan. Bhagavan filled Sadhu's bag with a lot of Prasad for distribution to devotees in Chennai. Sadhu asked Bhagavan when he should come again. He also told Bhagavan that bringing 2000 copies of Lee's book at the time of the crowd at Tiruvannamalai for Deepam Festival was difficult. He told Bhagavan: "Moreover, if You start distributing in that crowd, everyone will ask for a free copy. In order to prevent that, we have put a price of Rs. 20." Yogiji said, "We will collect Rs. 20 for each copy and hand over the money to Rangaraja." Sadhu said: "It will not be nice Maharaj. If You ask, people may even give 20 lakhs, but the book should go to people who could read and understand. Some may ask for it just for the sake of the picture we are putting on the cover. We are printing the

pictures separately and that could be distributed free for all. Lee wanted 1000 copies to be printed, but we have ordered for printing 2000 copies. However, Bhagavan, You may use Your discretion with regard to distribution.” Bhagavan jovially replied: “This Beggar has no discretion.” Devaki said, she will keep the copies with her and tell Him to whom it is to be given. Yogiji agreed. He also agreed to Sadhu’s proposal that he would initially bring 500 copies on 29th. Sadhu also told Him that he would bring Krishna Carcelle also with him.

Bhagavan was about to leave Sadhu. He took Sadhu’s danda and coconut bowl and blessed them. Sadhu told Him that he got back the danda during his visit to Lucknow. When Sadhu was starting, Devaki wanted to take his blessings and Bhagavan gave her permission. While she was prostrating, Sadhu uttered these words of blessing: “You are now the guardian of the greatest possession of the world. Take care of it.” Devaki was moved. Bhagavan put His hand on Sadhu’s shoulder and then clasped his hands. While coming out, Rajalakshmi wanted to take the blessings of the sadhu and Yogiji permitted her to do so. Sadhu told her also to take care of his Master. Yogi, Devaki and Rajalakshmi came out and put Sadhu into the auto. Devaki paid the auto fare to the driver. While leaving Sadhu told Master, “Maharaj, Vivek and Nivedita are busy with examinations. They are completing their courses this year and I will be free from responsibilities.” Bhagavan replied: “Vivek and Nivedita will do well in their examinations.” Sadhu took leave of all and reached Madras in the night.



**Yogi
Ramsuratkumar
with Krishna
Carcelle**

CHAPTER 2.37

BHAGAVAN RELEASES “TATTVA DARSANA” INTRODUCING DEVAKI AS HIS “ETERNAL SLAVE”

On Monday, November 29, 1993, Sadhuji, accompanied by Nivedita, Mani, Mahendra and Balaram, proceeded to Tiruvannamalai for Bhagavan's darshan. When we reached Sannidhi Street, Sashi informed us that Bhagavan was in Sudama. We went there and Sow. Vijayalakshmi received us. She said that Bhagavan was expecting us. Devaki went in and reported about our arrival. Bhagavan was unwell and He was lying down. He got up, but again lay down closing His eyes. Sadhu went in and sat by His side, pressing His hand. Devaki informed Sadhu about His health condition since Sadhu left Him on 21st November. After some time He opened His eyes and Sadhu told Him, "Maharaj, Rangaraja has come." Yogiji got up, exclaiming, "Oh, Rangaraja has come!" He got up and held the hand of Sadhu and placed His hand along with Sadhu's on Sadhu's thigh. He was very weak and was leaning on Sadhu's shoulders pressing His back.

Sadhu placed the bundle of Lee Lozowick's "Poems of the Broken Heart" before Him. He took one copy and perusing it, He uttered: "It has come out very nice." Sadhu remarked: "Yes, Maharaj. Lee also appreciated it." Sadhu added that Lee liked the "Publisher's Note" written by the sadhu. Bhagavan wanted Sadhu to read it and he did so. Devaki also remarked that it was excellent. Sadhu told Master that we had brought 500 copies. He also said that he was chief guest in a programme of Lions' Club the previous day and Lee also attended it. He introduced to Master, Balarama, Lee's disciple.

After perusing the copies again, Bhagavan said: "These books are precious. This Beggar thinks that these should not be distributed free. We must charge. Therefore, this Beggar will take some ten or fifteen copies and the rest can be taken back by Rangaraja." Devaki and Sadhuji recalled that, because He wanted all the 2000 copies to be distributed free, we had suggested that the copies could be given to some important people and therefore it was decided that Sadhu

could bring 500 copies. Sadhuji said, he was considering whether he could arrange a van to bring all the 2000 copies and when it was decided that only 500 copies were to be brought, we arranged a car. Bhagavan said, He had reconsidered His decision and felt that they should not be distributed free.

Yogi narrated the events of Lee's first meeting with Him many years ago. When Lee met Him several times, He asked Lee not to come again. Then Lee's wife and daughter came. He asked the daughter whether they had come alone. She said her papa was waiting outside. Yogi came out and saw Lee. He called him to come in but he refused. Lee was all the time sitting in the hot sun, on iron railings lying in front of a house under construction. Bhagavan laughed recalling the incident.

Sadhu told Bhagavan about Krishna Carcelle's arrival. Yogi said that He did not see him and probably Krishna was in Ramanashram for the last two days. Nivedita went to call him. Yogi received Krishna and made him sit with us. Looking at Lee's poems again, He said Lee wrote nothing but poems. Alwar came with photos of Master with Devaki. Bhagavan said, "This Beggar wants these to be scattered everywhere." He then asked Devaki: "Do you think that they are too precious to be distributed like that?" Devaki replied: "Any precious thing must go to everybody, Bhagavan." Yogi referred to Lee's book again and asked how he could write such poetry. He continued: "Lee has got many followers in France, Germany, etc., and they would like to see the book. No question of translating them into any language. They shouldn't be; it is impossible."

Nivedita wanted Devaki's photo with the Master, He gave her one and asked one to be given to Balarama for Lee. Others also got one each. The rest were given to Devaki. Food was served to all. Dr. Radhakrishnan and five others belonging to YRYA arrived. Sadhu got Bhagavan's permission to call them in and they were all seated with us. Yogi referred to Krishna's article and said, He wanted to see Krishna ever since He saw the article. Sadhu told Him about the preparations for the Yogi Ramsuratkumar Jayanti and Bhagavan showered His blessings for the success of the function. Sadhu also

told Him about fifty-four lakhs fifty thousand Ramnama Japa counts received from Sarada College through Rajalakshmi and He blessed her.

Some local leader came. Yogi asked him to come later. Devaki told about difficulties in turning away the visitors. Sadhuji jovially told her that Bhagavan being 'Seshasayee' He could be said to be taking rest all the time. Bhagavan smiled.

Sadhu wanted ten copies of "Poems of the Broken Heart" to be autographed by Him. He did it. He also selected a photograph with Devaki for TATTVA DARSANA. Nivedita wanted Devaki's autograph on the photo given to her. Devaki hesitated and Bhagavan asked her to do so. Nivedita jovially remarked that Devaki being "Eternal Slave" of the Master, she must obey Him. Sadhuji showed Bhagavan the extra copies of cover page photographs of the "Poems of Broken Heart" printed for free distribution. He looked at them and said, "It is alright."

Yogiji reminded Devaki that Rangaraja wanted to write an introduction of Devaki in TATTVA DARSANA. He said, "He wants to make you famous." Devaki remarked, "When the Master is there, what is a slave?" and then added, "I am in His possession." Yogiji asked Sadhu whether he had read His introduction line of Devaki, "Devaki is my eternal slave". Devaki said that Sadhu was present when that sentence was first uttered by Bhagavan. She said, "He was the first one to hear Your declaration." Bhagavan remarked, "He is going to introduce you to the world, Devaki." Devaki smiled and did namaskar to Sadhu. Yogi added, "Your faith and your devotion do that." Sadhuji recalled Bhagavan's remark, when He asked him last time about his experiences after the Ganga incident, that He was always with the sadhu. Vijayalakshmi wanted to know what was the Ganga incident. Bhagavan told Sadhu: "Yes, you tell her about that." Sadhu narrated the whole incident again and Bhagavan was smiling all the time listening to it. When Sadhu recalled Bhagavan's words—"If this Beggar had the power to save you, He would not have allowed you to go there" - Bhagavan laughed loudly.

Bhagavan asked Sadhu whether Lee knew that Devaki is with Yogi now. Sadhu replied, “Yes, I told him.” Bhagavan gave Sadhu three more of Lee’s poetic epistles after they were read out to Him. He said, “Rangaraja will preserve them. This Beggar will throw them away somewhere.” Yogi was feeling drowsy after Devaki gave Him some medicine. He showed His face like a child while taking the medicine and asked for *Nellikai* (gooseberry) water. He wanted to spend some more time with us, especially because Krishna had come to see Him, but Sadhu told Him that He needed rest and we would come again after Yogi Jayanti. He agreed and then relieved us after blessing the sadhu as usual by taking his danda and kamandal (bowl), invigorating them and returning them to Sadhu. Sadhu spoke to Him about the proposed Ramnam Satsang of Yogi Ramsuratkumar Youth Association in His presence on 12th December, 1993, and He agreed to it. He told Sadhu: “You speak to S.P. Janardanan to make arrangements in the Ashram site”. He insisted that it should be held there.

On Saturday, December 4, Sadhuji accompanied by Sri Krishna, Sri Mohan, and Mani started for Tiruvannamalai and reached there in the afternoon. Yogiji was not found in Devaki’s place or in Oya Madam.

On Sunday morning, we visited the temple and then reached Devaki’s house. Prabha informed us that Yogiji returned last night at 11.30 PM and was still sleeping. She said, He wanted us to come at 10.00 AM.

Film producer Sri G. Venkateswaran, actress Sujata, Ganeshan of Ramanashram and Anuradha also came there. Yogi called us in. Yogi asked Sadhu to sit by His side, while others were seated opposite to Him. He made Devaki also sit by His side. Yogi held the hand of Sadhu throughout the morning session. At the outset, He expressed His regret for making us search for Him and wait, yesterday. He referred to Krishna’s article and said, He was waiting to see him. He told G.V. that He was happy that Michel Jackson’s programme in India was cancelled.

Sadhu told Bhagavan about the success of Yogi Jayanti. Bhagavan remarked, "Father's grace." Anuradha said that G.V. had also spoken in Yogi Jayanti and Bhagavan asked Sadhu whether he heard his speech. Sadhu replied that he had spoken in the programme organized by Bhavatarini Amma and he had not heard him. Bhagavan asked whether Balaram joined Lee and Sadhu replied, "Yes". Bhagavan turned to Devaki and asked her: "Devaki, do you know that Rangaraja works in perfect harmony with this Beggar?" Both Devaki and Sadhu were puzzled by His question and looked at Him. Bhagavan continued: "Papa gave this Beggar the work of spreading Ramnam. That part of this Beggar's work is done by Rangaraja. This Beggar somehow could not do that work and this Beggar asked Rangaraja to do that. Rangaraja took it up in all seriousness and is dedicatedly doing that part of this Beggar's work in perfect harmony with this Beggar. Rangaraja is always with this Beggar. This Beggar is not a perfect Sannyasi like Rangaraja. This Beggar is attached to Sudama Sisters." He turned to Sadhu and asked: "Do you approve of this, Rangaraja?"

Sadhu replied: "Master, I am very happy that there is someone now to take care of You."

Bhagavan: "Rangaraja is happy. So you need not worry, Devaki."

Bhagavan went on charging Sadhu with His powerful touch of Sadhu's palm, and pressing his forearm and fingers. He then suddenly announced: "Rangaraja will speak for ten minutes about Ramnam and the work that he is doing." Sadhu started with his usual invocation of Bhagavan's name: "*Vedarishaya samaarabhya, vedaantaachaarya madhyamaah, Yogi Ramsuratkumara paryantam vande guruparamparaam.*" He then spoke of the Ultimate Reality, the various pathways to realize it, Nama japa, Ramnam, Papa Ramdas, Mataji Krishnabai, Her Nama japa yagna for world peace, Her mahasamadhi and Bhagavan initiating Sadhu before Mataji's Mahasamadhi, Bhagavan asking Sadhu to take up the work of spreading Ramnam all over the world, the spread of Ramnam as predicted by Koti Swami, appointment of dynamic conveners of the Ramnam Movement inside and outside the country, and the fast

growth of the movement everywhere. Bhagavan lauded the talk and asked Sadhu to chant Ramnam for ten or fifteen minutes.

Yogi turned to Devaki and asked her about Michel's letter. Devaki said that she had written a letter to Michel to chant Yogi's name and he wrote back that Krishna was already spreading Ramnam and asked whether another movement for Yoginam was to be started. Bhagavan replied to her that Ramnam was more important than the Beggar's name and they need not disturb the work already being done. Sadhuji immediately clarified that Swami Satchidananda has approved of including Yogi Nama japa counts for the Japa Yagna and therefore, japa of both the names could be taken up by the devotees.

Sadhuji showed Bhagavan, the picture cards with Bhagavan's photo printed for distribution. He wanted it to be distributed to all present including G.V. and his group. Bhagavan then asked Ganeshan to speak on Bhagavan Ramana and he spoke for fifteen minutes. Anuradha wanted to know what G.V. spoke in Yogi Jayanti and he said, he spoke only for five minutes and wanted Bhagavan's blessings.

Food was served to all. After taking food, Bhagavan again sat with Sadhu holding his hand.

He said: "Devaki says, this Beggar has stooped so low."

Devaki remarked: "He has come down to us who are just dust at His feet."

Sadhu said: "Maharaj, we can't rise up to Your level and hence You have to come down to reach us." Sadhuji then recalled an incident: "Two years ago, one day, Ilayaraja in Chennai and Ramachandra Upadhyaya from Tiruvannamalai telephoned to Sadhu about Your illness. I and Vivek immediately rushed to You in a car. When we called on You, You told me, 'This is not Your work. You have to return and do this Beggar's work. This Beggar is perfectly alright.' You then sent me back. I felt very sorry that I was so useless that I could not be by Your side to serve You when You were unwell. Now

I am happy that there is somebody to take care of You. I can now go anywhere in the country with full confidence that You are taken care of by the Sudama sisters.”

Bhagavan: “Yes, Sudama sisters will take care of this Beggar.” He turned to Devaki and said: “Devaki, Rangaraja is very happy. When Rangaraja and people like T.I. Radhakrishnan say that it is alright, you need not worry anymore.” Sadhu turned to Rangaraja again and said: “Rangaraja, you give your blessings to Sudama sisters.” Devaki looked at the sadhu with folded hands and Sadhu said: “Maharaj, they are all already blessed.”

Sadhuji told Bhagavan about Michel’s letter about his arrival on February 3, 1994. Devaki said that they also received two letters and Master asked Krishna to acknowledge the receipt in person. Anuradha said that Master has allowed her to squeeze in with Sudama sisters. Sadhu told her that he has already done so as Master has declared that he is already with Him. Sadhu showed Bhagavan the photographs of Yogi Jayanti Celebrations at Chennai. Master took the photos of Lee group and Krishna for Himself. Sadhu presented a set of books to G.V.

We took leave of Him for a short while and presented ourselves before Him at 4.00 PM. As in the morning, Bhagavan made Sadhu sit by His side and all others were seated opposite to Him. Yogi asked Devaki to take Lee’s book. He asked Sadhu to read any poem that he liked. Sadhu read two poems. He wanted Sadhu to read more and he did so. Some devotees of Poonjaji from Lucknow and Pune arrived. Yogi called them in. Yogi told Ganeshan how Sadhu tried to meet Poonjaji at Lucknow and he could not, because Poonjaji was held up in Delhi. He also said that Sadhuji wanted to meet him in his next visit to Lucknow. He then asked Sadhu to read the publishers’ note and Lee’s introduction in the “Poems of the Broken Heart” twice. Before Sadhu read the publishers’ note, Bhagavan introduced him to all as the publisher. Then He made Sadhu read some more poems. He asked Sadhu to take some Prasad and give to the foreigner and Sadhu did so. Yogi asked G.V. whether he got a copy of the “Poems”. G.V. said that he got it. Mani wanted Krishna to take a video, but Bhagavan objected to it saying, “Not now. I am

sorry, it cannot be done now. We will see next time.” Rajkumari, her son and daughter came and they were sent with His blessings after some time. Then others were served food.

Sadhu spoke to Bhagavan about the proposed Ramnam Satsang in His presence. He asked Bhagavan how it could be held in the Ashram site because of the falling of the pandal. Devaki also told about the problem that ladies coming to the programme would have to face. Bhagavan asked how many were expected to attend the programme. Mani said, it may be about 120 people. Sadhu said, it would be at least 100. Bhagavan asked Ganeshan about the setting up of pandal. Ganeshan said, he had talked to Anjaneyulu and it would take time. Sadhu told Bhagavan that we could postpone the programme to January 2, 1994. Bhagavan said alright and expressed the hope that by then arrangements could be made. Sadhu told Bhagavan about the programme in Kalahasti on 26th December and sought blessings of Bhagavan for the Andhra programme. He blessed for the success of the programme. Sadhu asked Devaki about article of T.I. Radhakrishnan and Bhagavan asked her to give to Sadhu the original and translation. Sadhu said, he will send them back after typesetting the matter and taking Xerox copies. He told Bhagavan that Bharati wanted to come with them, but she could not because of the rain and he will send the article through her. Bhagavan said, “Alright.”

When we were about to leave, Yogi showered His blessings on all. Devaki took a chocolate packet and gave it to Him to be blessed and given to Sadhu for distribution. He blessed Sadhu as usual, taking his danda and Kamandal and charging them. Then He came out, holding Sadhu’s hand till we came to the car and He put Sadhu in. We proceeded chanting “Yogi Ramsuratkumar Maharaj Ki Jai!”

On Monday, we typed out Dr. T.I. Radhakrishnan’s article on Bhagavan in the electronic typewriter and recorded it on memory disc. We took out the print outs for Bhagavan and Devaki. Bharati, Vivek and Nivedita started for Tiruvannamalai on Tuesday 7th Dec, 1993, with the copies. In the night Nivedita phoned to say that Bhagavan was happy to receive them and He wanted us to inform Krishna that he should retain his name as it is. Next day, early

morning Nivedita phoned to say that Bhagavan wanted His namaskars to be conveyed to the sadhu and again in the afternoon she phoned to say that Bhagavan wanted them to stay on and that Bhagavan spoke to S.P. Janardanan about Sadhu, Nivedita and our programme of Ramnam Satsang in Tiruvannamalai. On Thursday afternoon Bharati and Vivek returned from Tiruvannamalai. Nivedita stayed on with Sudama sisters.



Ma Devaki, Yogi Ramsuratkumar, Lee Lozowick, his wife - Radha, Nivedita, Prabha Sundararaman, Sudhama Sisters -Rajalakshmi and Vijayakka

On Thursday, December 16, Lee Lozowick and his group came, accompanied by Nivedita. After return to Chennai, Nivedita left for Tiruvannamalai on Tuesday, December 28.

The Yogi Ramsuratkumar 76th Jayanti Issue of TATTVA DARSANA, November 93-January 94, carrying the editorial of Sadhu, titled "The Eternal Slave", introducing Ma Devaki as instructed by Bhagavan, was ready for release and Sadhuji

proceeded to Tiruvannamalai with the copies and reached Master's abode in the forenoon of Friday, December 31. Devaki received the sadhu and took him inside where Nivedita, Mani and many other devotees were present. Sadhu placed the copies of the journal before Bhagavan. Master read Krishna's letter to Mani and asked Sadhu whether he had seen it. Sadhu said, "Yes". Jayaraman's wife and other family members came there. Bhagavan introduced to Sadhu the parents-in-law of Jayaraman. He also pointed to Sri Sukumaran Nair, Dr. Shankararajulu, and others and asked whether Sadhu knew Sukumaran Nair. Sadhu said, "Yes". Bhagavan turned to Devaki and said jovially, "Rangaraja knows everyone." After seeing off the crowd waiting outside, Bhagavan took Sadhu, Mani, Sudhama Sisters, Nivedita and Jayaraman's family members inside. We had lunch with Him.

After lunch, Bhagavan took the Yogi Jayanti Issue of TATTVA DARSANA. He asked Devaki to read the editorial titled "The Eternal Slave". While reading it, Devaki became emotional, burst into tears several times, and could not proceed. Bhagavan was also moved. He made Devaki read the editorial again and again. He asked the Sudama sisters to assemble and gave copies to each one present, asking them to look into the article while Devaki was reading it again and again:

"THE ETERNAL SLAVE"

Krishna Kanhaiya was blissfully lying on the lap of Mother Yasoda at Gokul while Mother Devaki was writhing in pain and agony caused by His separation from her and Vasudeva languishing in the prison of Kamsa. In the prison cell, Devaki found a roll of chaddar (a blanket). In her intense longing for child Krishna, she took the roll on her lap and, with tears welling up in her eyes, started caressing and kissing the roll. Lo! The roll really turned into Krishna Kanhaiya Himself, throwing her into ecstatic rapture! Vasudeva was perturbed by the scene and felt that Devaki had fallen into a delirium which was turning her mad. He could see only a roll of chaddar on her lap.

In the Vaikunta, the Divine Mother asked the Lord why He was partial to Devaki and didn't give his darshan to Vasudeva. The Lord replied that Devaki, in her intense motherly love, totally identified herself with Him and hence He was immediately accessible to her, whereas Vasudeva applied his cold logical reasoning because of which he could see only the roll of chaddar.

Yogi Ramsuratkumar is also as easily accessible to those who totally dissolve their little self in Him, as Krishna Kanhaiya to Devaki. To those who want to study Him, he is beyond their logical comprehension and far away. To those who totally surrender to Him in intense devotion, He is like **hastamalakam** – the gooseberry on the palm.

Prof. Devaki and other sisters in the “Sudhama”, Tiruvannamalai, did exactly the same thing, like the gopis of the Gokul. Devotees gather at the door step of my Master in hundreds every day, seeking His blessings for their material as well as spiritual welfare. But how many could think of destroying their little self and dissolve their identity so as to be One with Him, to be ever in His presence and of service to Him. Devaki performed that grand act of self-effacement.

She was a professor of physics in a women's college named after Mother Sarada Devi and dedicated to the ideals of Sri Ramakrishna Pramahansa. She did have an ideal atmosphere to serve the society, especially in the field of education of women. This sadhu's contact with her started when she was in the college where, apart from her academic work, she engaged herself in spiritual activities. She took active interest in the World Movement for Ramnam started by us at the behest of my Master and roped into the movement her students, colleagues and even the cook in her college hostel, making them all chant Ramnam regularly and sending the japa accounts promptly every month. Little did we imagine that one day she will totally renounce all her work and dedicate herself at the sacred feet of the Divine Master, to be only in His service forever.

When Miss Margaret Noble wanted to dedicate her life at the feet of Swami Vivekananda, he threatened her of the possible hazards in her proposed life of renunciation. India was just then rising up against the British imperialism. He also presented before her a very gloomy picture of adverse conditions, of food habits, ways of living etc. But in spite of that, when she proved herself to be determined to sacrifice her life at the altar of Mother India, Swami Vivekananda gave her an inspiring assurance that he will stand by her through thick and thin. “The tusks of the elephant come out once, but never go back”. So were his words, he declared. Miss Noble turned into Sister Nivedita.

In the case of Devaki also, the Divine Master tried to make her resist her own temptation to give up a lucrative and ideal profession. “What will you do if you are thrown out by the Master?”, she was asked by a devotee whom the Master engaged to dissuade her from her attempt. “I will sit in a corner and chant His name”, was the prompt reply from her. She gave up her job, sat in the presence of the Master for one whole year, her heart throbbing every moment only to be of service to Him.

At last, the Master fell. Yes, it is really a great fall. Unless He comes down, how can He raise up the devotee? He has enslaved Himself by making His devotee His “Eternal Slave”. When my Master declared “Devaki is my eternal slave” and that she would be by His side all the time taking care of Him, this sadhu remarked, “Maharaj, I envy her. After my initiation, in the last five years, I never found a single opportunity to stay by your side and serve you. All these years I have been wandering for Ramnam. But she is going to be by your side all the time.” Yes, Devaki is a thousand times more fortunate in getting this opportunity to be my Master’s “Eternal Slave”. However this sadhu expressed his own consolation: “In a way, I’m more fortunate than you Maharaj. After your initiation by your Master, He wanted you to go away from Him, but you have, in your immense

kindness, permitted this sadhu to visit you at least once a month.”

“Papa Ramdas gave initiation to this beggar and then He wanted this beggar to go away to spread this Ramnam. When this beggar gave initiation to Rangaraja, He also expected Rangaraja to go away from Him and spread Papa’s work. But this beggar is always with Rangaraja”, my Master assured.

“This beggar needs someone to take care of Him. Devaki and the Sudhama sisters are taking so much care of this beggar that this beggar cannot live without them”, said my Master, pointing to the supreme spirit of surrender, service and self-sacrifice of these sisters.

Yes, Devaki is to be envied by everyone, for she possesses the greatest wealth in this world which any human being can aspire for - total surrender and sacrifice to the Bhagavan, which leads to Immortality. **Tyaagenaika Amritatvamaanasuh**, declares the Vedas.

At Kanimadam, near Kanyakumari, when the Vighraha of my Master was installed and the Kumbhaabisheka of the Yogi Ramsuratkumar Mantralaya was held, this sadhu was present there by the orders of my Master. There was a discussion then about appointing a priest to do the *nitya poojas* for the deity. This sadhu then wondered: “While the deity in flesh and blood at Tiruvannamalai remains without a poojari to take care of it and to attend to its needs, here we are discussing about the poojari for the idol!” Perhaps my Master heard the cry of anguish in this sadhu’s heart. He called this sadhu to Tiruvannamalai and showed him the Poojarini – Ma Devaki. This is the month of Margasheersha, and the morning dues reflect the glory of Andal. Devaki reminds us of the spirit of Andal, Meera, Karaikkal Ammayar and Mataji Krishnabai.

This Yogi Ramsuratkumar 76th Jayanthi issue of TATTVA DARSANA, flowering on this Margasheersha morning, feels proud in spreading the sweet fragrance of the supreme

sacrifice of my spiritual sister, Devaki. May the boundless blessings of my Divine Master Yogi Ramsuratkumar be showered on her who has offered the flower of her life at the feet of my Master. May His blessings and grace be on the Sudhama sisters who stand by Devaki in rendering devoted service to my Master!

Sd/- ॐ (om) Sadhu Rangarajan”

[TATTVA DARSANA, Vol. 10, No. 4, Nov.93 - Jan.94]

Bhagavan made Devaki read the editorial eleven times. Then He asked her, “Devaki, do you know what great work Rangaraja has done for this Beggar?” Devaki nodded her head in approval. Bhagavan continued: “He has done a great service for this Beggar and for the Sudama sisters. Before somebody could write something criticizing this Beggar and Sudama sisters, he has given a strong defence of this Beggar’s action. He has written this article at a very critical time. It is timely.” Bhagavan turned to Sadhu and showered His blessings on the sadhu. Sadhu told Him: “Master, I could not write this editorial for three days after I took up the task. You had asked me to introduce Devaki to the world and I was wondering how to do. Every time I took the pen, words failed me and I couldn’t write for three days. Nivedita was typesetting matters for the issue and every day she was pressing me to write the editorial. On the third day, she threatened that she won’t type it unless I wrote that on that day itself. Then I called out Your name and prayed that You must write it through me. Words flowed spontaneously and even without re-editing the editorial, I gave it for typing.”

Bhagavan told Devaki: “See Devaki, Rangaraja could not write it for three days. Then he has called this Beggar’s name and Father wrote this.” He was repeatedly praising the editorial and everyone was deeply impressed. Then He made Devaki read T.I. Radhakrishnan’s article published in the issue and also Lee’s article and poems in the issue. He again looked into the Editorial and noticed at the bottom of the article, the editor’s note about “A Glorious Decade of TATTVA DARSANA.” He wanted it to be read out by the sadhu.

In the evening, devotees had gathered again in His presence. Devotees from Aruppukkottai, Madurai and many others including a Marwari family were there. Bhagavan asked Devaki to bring ten copies of TATTVA DARSANA and gave one each to important devotees, calling them one by one. Then He asked Devaki to announce the page number of the editorial and made her read it again. He also made her read the other articles of T.I. Radhakrishnan, Lee Lozowick and Lee's poems. Someone came and told Bhagavan that State Minister, Smt. Indira Kumari, wanted to visit Him. Bhagavan told the messenger: "This Beggar will be with Rangaraja at Oya Madam tomorrow. If she wants, she can come there and see this Beggar." Sadhu told Bhagavan that we could arrange a separate room for Him where He could meet the minister. Bhagavan simply nodded his head. He later asked the sadhu to permit Sri Shankararajulu, Sri Sukumaran Nair and other friends also to attend the YRYA gathering.

There was a big crowd that had gathered outside. Bhagavan let them in to have His darshan and after they left, He took the sadhu again inside. We spent some time with Jayaraman's family. Later, we took leave of Him.

On New Year's Day, January 1, 1994, in the morning, Sadhu went to Oya Madam to make preparations for the Yogi Ramsuratkumar Youth Association's Special Akhanda Ramnam Satsang in the presence of Bhagavan Yogi Ramsuratkumar. Bhagavan arrived in the morning with Sudama sisters. Valliammai Achi's daughter received Him at the entrance and did pada pooja. Holding Sadhu's hand, Bhagavan came to the hall and was seated under the banner of YRYA. Almost the whole of the day, Bhagavan was holding the hand of Sadhu, leaning on a pillar while Sudama sisters, Bharati, Vivek and Nivedita were seated by our sides. Devotees started pouring in and the crowd was swelling. Mani was busy making the devotees sit. Breakfast for Yogi and Sudama sisters were arranged in a Marwari house in the neighbourhood. Before leaving for breakfast, Bhagavan asked Sadhu to address the audience and when Sadhu got up, Bhagavan gave a shock to him by touching his feet. Sadhu was taken aback and he reciprocated by falling at the feet of the Master. Sadhu spoke for an hour on Bhagavan and then started

chanting Ramnam. By that time Bhagavan returned and all started to sing His name. Vijayalakshmi also arrived. Bhagavan asked Sadhu to take the copies of TATTVA DARSANA issue introducing Devaki and asked him to distribute to whomsoever he wanted among the audience. Sadhu went round the hall and distributed the copies to all the devotees who wanted it. Then Bhagavan asked Vijayalakshmi to stand up and read TATTVA DARSANA editorial. She was overwhelmed by emotion while reading it. Bhagavan then asked Sadhu to read it. Before reading it, Bhagavan wanted Sadhu to give a brief introduction about how and why he wrote it. After Sadhu finished reading, Yogiji asked Devaki to go round and give darshan to all. The chanting of His name went on. Yogi asked Bharati, Vivek and Nivedita to sit near Sadhu and asked Sadhu to speak again. Sadhu had earlier spoken on Bhagavan and now he spoke on the greatness of Ramnam and the Ramnam Movement. Bhagavan asked Sadhu to chant the Ramnam Taraka mantra for some time.

Ramachandra Upadhyaya came and informed Bhagavan that the Minister was not coming there. More and more devotees of Bhagavan from various places outside Tiruvannamalai, especially from Bangalore and Tirukkoilur, also started coming in. The whole congregation chanting Ramnam and Yogi's name to the accompaniment of musical instruments made the programme get a festive look. Parthiban, Mani and some YRYA workers were busy recording the whole programme on Video and taking photographs. In the afternoon, Bhagavan ordered Vivek and Nivedita, each one of them to speak for a few minutes. "Speak on the work that your father is doing", He asked them. He also asked Bharati to speak a few words. After they finished, Bhagavan asked Sadhu to speak for the third time. Sadhu spoke on the spreading of the Ramnam Movement inside and outside the country and stressing the need for dedication and discipline of the workers involved in the movement. The day's programme concluded with singing of Hanuman Chalisa and Anandashram Arati. By then devotees from the Nilgiris also arrived and all of us were seated by the side of Bhagavan for some more time. Bhagavan referred to Sadhu's speech and asked how Dr.

Radhakrishnan happened to be his professor. Sadhu said, after graduation, there was a break of 17 years before Sadhu took up post-graduate studies in Vivekananda College where Radhakrishnan was professor. Radhakrishnan immediately commented that, after the initiation of the sadhu by Bhagavan, the relationship had changed and Sadhu was like a guru to all. Both Bhagavan and Sadhu were feeling tired and they went to take rest while the mothers were all busy with the Rangoli work for next day's special function.

On Sunday, January 2, Oya Madam was full with devotees ready to start the Special Akhand Ramnam Satsang. Yogiji, Sudama sisters, Sadhu and his family were all seated below the banner of YRYA. Bhagavan was holding Sadhu's hand all the time while Devaki was fanning Him. Suresh did the pooja to commence the function and also did padapooja of Bhagavan. Then the Akhand Ramnam started and went on throughout the day. A big Akhanda Deepa was kept in the centre of the hall and devotees in batches of 15, 20 or 25, men and women in turn, went round the deepa, chanting Ramnam. S.P. Janardanan, Parthasarathy and Ramamoorthy of the Ashram Trust also came and took Bhagavan's blessings. Yogiji was holding the hand of Sadhu throughout the day, excepting during lunch and rest. Some dignitaries came to see Him and He made Sadhu give them all copies of TATTVA DARSANA and "Poems of the Broken Heart". In the afternoon, after lunch, Pankajam Das brought the Swami Sannidhanam of Tiruppanandal Kashi Mutt.

In the afternoon, Bhagavan wanted a group photo with Sadhu, Devaki, Bharati and Nivedita. Many devotees, including Somasundaram of South Africa, clicked their cameras and video cameras and shot the group photo. Somasundaram played harmonium and rendered some bhajan songs. The crowd coming in became uncontrollable and YRYA workers had difficult time in preventing the crowd advancing towards the Master and falling at His feet causing inconvenience to Him. Before the conclusion of the Akhand Ramnam, a group of children did the parikrama of the deepa, chanting Ramnam. The programme ended at 6.00 PM, with Hanuman Chalisa and Anandashram Arati reminding the

devotees the atmosphere of Anandashram. Yogi distributed sweets to the children, and Prasad was distributed to all the devotees who started dispersing after taking His blessings. Some still waited there and Devaki went round the hall chanting Bhagavan's name. Some devotees joined her. Bhagavan enjoyed the scene. Sadhu introduced to Bhagavan the devotees from Bangalore and other places and Soma from South Africa. Bhagavan blessed them all. Yogi went into His room to take a little rest. Rajagopal and devotees from Bangalore took leave. Some people who came very late were also given darshan by Bhagavan. Then He called Sadhu, blessed him, charged Sadhu's danda and kamandalu and gave Him permission to leave for Chennai. He took Nivedita along with Sudama sisters to collect her clothes which she had left at Sudama and when Nivedita returned, we took leave of Valliammai Achi, vacated Oya Madam, and came to Sundararaman's house. Next morning, Sadhu proceeded to Chennai with Nivedita, Bharati and Vasu, while Vivek left for Chidambaram.



Yogi Ramsuratkumar blesses Sadhu Rangarajan's coconut shell and danda

CHAPTER 2.38

BHAGAVAN DEFENDS SADHU AND COMMANDS TO TAKE CHARGE OF ASHRAM

Sadhu Rangarajan's editorial "The Eternal Slave" in TATTVA DARSANA, Yogi Ramsuratkumar 76th Jayanti Issue, provoked the trustees of Yogi Ramsuratkumar Ashram Trust who could not digest Bhagavan's declaration of Ma Devaki as His 'Eternal Slave' and the act of His principal disciple writing an editorial hailing Bhagavan's decision. On the day Sadhuji returned from Tiruvannamalai after the grand Ramnam Satsang of Yogi Ramsuratkumar Youth Association, on Monday, January 3, 1994, when Bhagavan made the devotees who had gathered in His abode read repeatedly the editorial, the trustees expressed severe criticism in the presence of Bhagavan and He vehemently defended His disciple by emphatically declaring that it was He who had written the editorial through His disciple.

M. Young, a follower of Lee Lozowick, in his biography, **"Yogi Ramsuratkumar Under the Punnai Tree"** narrates the heated discussions that took place on that day:

"In early January there was a meeting at Sudama House between the ashram trustees and Yogi Ramsuratkumar. Several devotees were there, including Mani and his wife, Raji. The ashram project already had momentum but a number of devotees were inflamed by the editorial written by Sadhu Rangarajan and refused to support the author's decision to accept Devaki as "eternal slave" and closest companion of Yogi Ramsuratkumar.

Bhagavan read through the editorial and a heated argument ensued. Yogi Ramsuratkumar was furious. He told the trustees that he had asked Rangarajan to write the article; it was only done at his instruction. They objected to the photograph that had been taken of Yogi Ramsuratkumar and Devaki in the fall of 1993 on the ashram property, also printed in *Tattva Darsana*. They challenged the master, saying that

they would not accept the photograph of the beggar with Devaki; furthermore they refused to show the respect to her that Bhagawan had indicated was appropriate, nor would they allow her to live in the ashram.

“No!” Yogi Ramsuratkumar shouted at the trustees, reflecting their anger back on them. “Then let us not have ashram! Why are you building an ashram for this womanizer? You go and find somebody else as your guru and make an ashram for that man!” Yogi Ramsuratkumar shouted in a holy fury. It was like the roaring of a lion, and Sudhama House trembled from the power of it.

Suddenly he turned to Mani and said, “What do you think of this, Mani?”

“You are the creator of this episode and you are going to be the solver. It is all your *lila*, Bhagawan,” Mani answered.

Yogi Ramsuratkumar turned to another devotee and said, “What do you think?”

“You are a tall tree. Tall trees always fall first,” he answered. People were crying and many of the devotees didn't dare to speak at all. Mani's wife, Raji, recounted:

He was asking everybody about Devaki Ma. I was so scared that Bhagawan was going to ask me next. What to answer? I didn't want to answer what he would ask me. I thought, “If he asks Rajalakshmi, what should I answer? I don't know, and I'm so scared!” So, I was praying to Bhagavan, “Please, Bhagavan, don't ask me any difficult questions - just simple questions.” Everyone was leaving the house when Bhagawan said to me, “Rajalakshmi, you stay back.” Everybody went out. There were two parrots there. He asked me this question: “What is this?”

“Parrots, Bhagawan,” I said.

“Okay”, He answered. It was a simple question. He had answered my prayer!

A week or so after this Rajalakshmi sent a gift to Yogi Ramsuratkumar with the message, “Appa, how is Amma?” meaning, “Father, how is Mother?” When Yogi Ramsuratkumar received the gift and read the message, he was ecstatic; someone had stepped forward in support of what many people had overlooked - from the beginning, since September 1993, Yogi Ramsuratkumar had said, “My Father wants Devaki for his work.” Reading the letter, he exclaimed “Oh, here is a person who accepted this beggar as appa and Devaki as amma! This is the spirit this beggar wants from everybody. When this beggar says something, you should accept it as it is!” He was constantly teaching and demonstrating surrender to the will of God, and in the relationship with the guru, surrender begins with obedience.”

[Yogi Ramsuratkumar Under the Punnai Tree,
Pages 391-392]

On Monday, January 24, Sri Vasu made a phone call from Tiruvannamalai conveying Master’s command to represent Him in the Shataabhishekam celebration of Smt. Rajalakshmi’s father, Sri Srinivasa Iyengar. Sadhuji attended the function at Nanganallur on Thursday, January 27.

On Friday morning, February 4, Sadhuji, accompanied by Smt. Valliammai Achi, proceeded to Tiruvannamalai by car and reached Bhagavan’s abode in the forenoon. Master received the sadhu and made him sit by His side. He asked the sadhu: “Rangaraja, have you any TATTVA DARSANA copies to spare?” Sadhu replied, “I have only fifteen copies with me, Bhagavan.” Bhagavan told Devaki, “Devaki, Rangaraja is left with 15 copies only.” Devaki clarified that Sadhuji had a lot, but brought only 15 as Vasu had told him that there were enough with her. She suggested to Sadhu to send some more copies through Mani. Bhagavan was looking at Sadhu and raised His hand in blessing. Some MLA came and then some officials of Hindu Religious & Charitable Endowment Board came

with Sri Ramachandra Upadhyaya. Bhagavan asked Sadhu to give a talk on Ramnam for fifteen minutes. Sometime after Sadhu's talk, Bhagavan asked him again to talk introducing Devaki. Sadhu complied with Bhagavan's order. At 12 noon, Bhagavan asked Devaki to distribute Prasad to all. She did so and then prostrated to Sadhu and took his blessing. Bhagavan then took Sadhu and Devaki inside.

Sadhu spoke to Bhagavan about some problem of Valliammai Achi and He gave counselling to her. After she and two other devotees left, lunch was served to Bhagavan and Sadhu. While taking food, Devaki asked Sadhu whether he received the report from Mani about the developments on January 3 after Sadhu left Bhagavan. Sadhu said, "Yes". Devaki remarked that she also told Bhagavan that if those who criticized the editorial had seen the 'He' in it with capital 'H', they would have understood it. She added, "Bhagavan can't go up, He has to come down."

After lunch, Sadhu showed Bhagavan the letter from Lee Lozowick, about which Sadhu had referred to in his talk. He read it out and Bhagavan clarified that the Mantra, "*Aum Sri Ram Jai Ram Jai Jai Ram*" must be sung in full. Devaki, referring to Master's clarification to Om Prakash Yogini, said that, as far as the chant, "*Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya*" was concerned, it was equal to four counts of Ramnam mantra. Devaki gave to Sadhu, the poetic epistles from Lee Lozowick to Bhagavan. Sadhu read out a letter from Sri Ananda Rao. Bhagavan replied: "You may write to him that those who chant 'Aum Sri Ram Jai Ram Jai Jai Ram' will not be affected by any disease - American or coming from Europe. Devaki asked whether the same effect will not be there for Yogi Ramsuratkumar's name, Bhagavan interrupted and said, "'Aum Sri Ram Jai Ram Jai Jai Ram' is to be propagated, Let them do it." Then Bhagavan gave a long discourse on Ramnam, quoting Charaka, "*Achyutaananda Govinda naamocchaarana bhashajaaat, nasyanti sakalaa roga, satyam satyam vadaamyaham!*" (अच्युतानन्त गोविन्द नामोच्चारणभेषजात्। नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम्॥) He also quoted Tulsidas,

saying Ramnam turned even Bhang into Tulasi (नामु राम को कलपतरु कलि कल्याण निवासु। जो सुमिरत भयो भाँग तैं तुलसी तुलसीदासु ॥26॥).

Devaki wanted to record Bhagavan's talk to the sadhu on a tape recorder, but He prevented her, telling, "This tape recording will interrupt my work. When I tell, that is intended to go into him through his ears and come out through his mouth. It is not to be reproduced by a tape recorder. It has its effect only when it comes through the one to whom it is told."

Bhagavan showed Sadhu the letter of Rajagopal and tour programme of Swami Satchidananda and said: "This Beggar would like Rangaraja to be present on the occasion of the foundation stone laying of the Ashram by Swami Satchidananda on 26th. That will be of great help to this Beggar. Your presence will be very much helpful." Sadhu assured Bhagavan that he will telephone to Swami Satchidananda and fix up a plan to accompany the Swami when he comes to Tiruvannamalai from Chennai. Bhagavan commanded Sadhu to do so.

Devaki asked Bhagavan and Sadhu to take some rest and they did so. At the time of evening tea, Sadhu discussed with Bhagavan about Gnanaprakasham and Bhagavan asked Sadhu to continue his help to him. Bhagavan turned to Devaki and took up again the topic of the editorial in TATTVA DARSANA and the sudden change that it had wrought: "When people were talking so much things about Devaki and this Beggar, Rangaraja wrote the editorial and it changed the whole atmosphere. What a great service he has done!" He then asked the sadhu how he could give so many copies free and Sadhu replied that it was all by His Grace.

Bhagavan was talking to us as to how suffering brought people closer to God. He referred to Kunti and Draupadi - how they prayed for more suffering. Earlier, Sadhu placed before Him the bags given by Nivedita and He thanked her while Devaki said Nivedita had so thoughtfully got these for the Sudama sisters. Bhagavan enquired about the marriage of Pankaj, son of T.S. Sinha of Allahabad, with Deepti and gave His blessings to them for a

happy married life and to Sri Sinha for his recovery. He also blessed Sadhu for his successful tour of U.P.

At 4.00 PM, we came out into the verandah. Devotees, especially some western disciples of Sri Poonjaji, came. Bhagavan asked Sadhu to speak and Devaki suggested that Sadhu could speak in English. Sri Rajan, DSP, and some other guests also arrived. Sadhu addressed them in English and spoke on Ramnam. Bhagavan blessed Sadhu. Swami Mathurananda came. Devaki and other devotees sang some songs. **Bhagavan, speaking on the glory of Ramnam, said that even Kabir, a *nirguna upasaka*, chanted Ramnam. A gentleman asked Bhagavan which was the best path - Karma, Gnana or Bhakti - and Bhagavan replied, “First one has to fix a goal and then seek the path whichever is suited to him.”**

Yogiji asked Swami Mathurananda whether he had visited Sadhu’s place. Mathurananda replied, “Yes, I have visited Sadhu’s place twice.” Yogiji spent some time discussing about America’s attempt to unleash vengeance on India. He said, “India was non-aligned. Nehru never wanted war. Russia supported India, but America thought that India was supporting Russia. So, now that Russia is disintegrated, America as the sole super-power wants to wreak vengeance on India, but they won’t succeed. They are afraid that India will emerge as a super-power. Aurobindo has predicted it.” Sadhuji intervened and referred to the talk of Sri Aurobindo on August 15, 1948, from All India Radio, Tiruchirapally Station, and the prediction of Nostradamus. Bhagavan continued: “Yes, India will emerge successful. As Rangaraja said, this is the land of Rishis.” Mathurananda recalled Yogi’s long wait in front of Papa, standing in rain, though Papa wanted Him to go away. Bhagavan recalled: “Papa wanted this Beggar to go away, but this Beggar wanted to be by His side. But He didn’t allow. It was given to Swami Satchidananda to be by His side. Rangaraja has written that he got consolation because Papa never allowed this Beggar to meet Him again whereas this Beggar has allowed Rangaraja to meet this Beggar.” Bhagavan turned to Rangaraja and asked, “Rangaraja, do you feel that this Beggar has sent you away from this Beggar because He has taken Devaki with Him?” Sadhuji replied: “No, never Master. I feel Your presence all the time.” Bhagavan

continued: “Papa is also with this Beggar from 1952. He has never been away from this Beggar. So also, this Beggar is ever with Rangaraja.” Devaki pointed out that Bhagavan felt to speak so because of Sadhu’s reference to it in TATTVA DARSANA.

Swami Mathurananda said that, after forty years, three brothers were meeting together, referring to himself joining Yogiji and Swami Satchidananda on February 26. Bhagavan immediately interrupted: “We will be four. You have to include Rangaraja also. He is doing Papa’s work and we are four.” Mathurananda remarked: “He is Your shadow and is always with You.” Bhagavan responded: “Yes, this Beggar is always with Rangaraja and he is always with this Beggar.”

Bhagavan showed Satchidananda’s letter to Devaki on the celebration of her birthday on 4th January and said, “She was born in 1952 and this Beggar died in 1952.” When Mathurananda referred to the danda of Sadhu as a stick, Devaki said, it was not stick, but danda. While offering Prasad to Sadhu, she prostrated four times in the Iyengar Brahminical tradition. Bhagavan spoke about Lee’s high realization expressed in his poems. He asked Mathurananda to take supper with us. While taking food, Bhagavan thrust chapattis and sabji into Sadhu’s plate and instructed Prabha that she should obey Him and put more into Sadhu’s plate even if he were to waste it. Sadhu finished everything that was put into his plate with the help of butter milk. Devaki smiled and pointed out to Bhagavan that nothing was wasted by the sadhu and Bhagavan laughed.

Bhagavan presented to Sadhu the book of poems by T.P. Meenakshisundaram and He also signed some copies of TATTVA DARSANA issue to be preserved in Yogi Ramsuratkumar Indological Research Centre library. While taking leave of Bhagavan, Sadhuji assured Him that he will speak to Swami Satchidananda about his accompanying the Swamy to Tiruvannamalai, and also to Sri Poonjaji about meeting him during the U.P. visit of the sadhu.

On Friday, February 25, in the morning, Sadhuji joined Swami Satchidananda in his journey to Tiruvannamalai and they, along with devotees, left for Bhagavan’s abode in three cars and a van. Sadhuji

first reached Sudama and was told Bhagavan was in Ramanashram. He immediately went there and Bhagavan received him with His usual blessings. Swami Satchidananda also reached there in another car. For the first time after forty years of physical separation, the two great souls were meeting. They touched each other's feet and hugged each other in great joy. Devaki prostrated to the Swami and he reciprocated. Hundreds of devotees were there to witness these scenes. Bharati also reached there in another car. Sri Mani of Ramanashram took us all to the dining hall and we had dinner there. Later, all of us assembled in the guesthouse and spent some time. Vivek had also reached there in the evening itself. Sadhuji and Bharati stayed with him in Sri Sundararaman's house.

On the auspicious day of the laying of foundation stone of Yogi Ramsuratkumar Ashram, Saturday, February 26, 1994, Sadhuji arrived in the early morning at the Ashram site where Bhagavan, Devaki, and Swami Satchidananda were also waiting for him to start the ceremonies. After the homa, the foundation stone plaque was unveiled by Swami Satchidananda. Swami Chakrananda and Swami Virabhadrananda of Salem also joined us. After the homa, we came to Sudama for breakfast. Bhagavan asked Sadhu to give a talk on Ramnam and the World Ramnam Movement in the presence of Swami Satchidananda. Before Sadhu started his speech, Bhagavan told Swami Satchidananda, "This Beggar never gave initiation to anyone, but He gave Rangaraja the initiation into the Ramnam Taraka Mantra. When Rangaraja asked this Beggar what he should do from then on, this Beggar asked him to spread the work of Mataji Krishnabai. Rangaraja took it seriously and has put his heart and soul into the work." Swamiji asked Sadhu about the progress of the work. Bhagavan told the Swami that it has spread to Africa, America, Europe and Australia. Sadhu told Swamiji about the appointment of Sri Krishna Carcelle as International Convener of Ramnam Movement and his work in France. Master was all praise for the sadhu's work and then He asked him to speak. After Sadhu's speech, Bhagavan blessed Sadhu. Sadhu sought the blessings of Bhagavan and Swami Satchidananda for the success of the worldwide efforts to spread the cause and both of them blessed. Swamiji also promised to address the workers of the movement at Chennai. Dr. Radhakrishnan, President of YRYA, also was present when Sadhuji

spoke. Sadhuji told Swami Satchidananda how Bhagavan had insisted that Sadhu should concentrate fully on the Ramnam movement. He also narrated that after his earlier tour of U.P., when he met Bhagavan on November 19, last year, Bhagavan insisted that Sadhu should stay with Him for a night in Sudama and He discussed with Sadhu His decision to keep Devaki with Him as His 'Eternal Slave'. Sadhu narrated the whole incident of the night and said, just as Papa wanted Yogiji to be away from Him, Bhagavan wanted the sadhu also to be away from Him, doing His work. When Sadhuji quoted Master's words, "Papa didn't allow this Beggar to be by His side and it was given to Swami Satchidananda to serve Him", Master laughed. Swami Satchidananda immediately remarked, "Papa had given foreign portfolio to Yogiji and home affairs to me; so also Yogiji has given home to Devaki and foreign affairs to you". When Sadhuji told that he had no urge to be physically present by the side of the Master and he felt the Master's presence all the time by his side, Swami Satchidananda said: "Father and son are one!"

After breakfast, Bhagavan, Swamiji, Devaki, Sadhuji and all others moved once again to the Ashram site for a public meeting under the presidentship of Swami Satchidananda. Sri S.P. Janardanan welcomed all and Swami Satchidananda gave a short benedictory address. Sadhuji spoke for thirty minutes on greatness of Guru, Bharatavarsha, Yogi Ramsuratkumar and Ramnam, and also on the need for discipline and effacement of ego on the part of devotees. He also spoke about Devaki and appealed to all to participate in the Ramnam movement. Swami Chakrananda, Perumal Raja, Sri T.V. Venkatraman, and Sri Om Prakash Yogini also spoke. After the programme, Bhagavan, Swamiji, Sadhu, Devaki, Vijayalakshmi and other distinguished guests including Dr. T.I. Radhakrishnan came to Sudama for lunch.

After the lunch, Swamiji and Sadhu took some rest while Bhagavan was busy discussing about the building plan with Dr. T.I. Radhakrishnan, Sow. Vijayalakshmi, Sri Sundararaman and the architect Sri Ravi. In the afternoon, Swami Satchidanandaji visited an orphanage and he wanted Bhagavan to join him. Dr. T.I. Radhakrishnan jovially remarked that Bhagavan had not become an orphan and all burst into laughter. There was a second round of

discussion about the building plan and Bhagavan asked Sadhu to join. Anjaneyulu excused himself from participating in it while Janardhanan spoke of interference in the construction work. Dr. T.I. Radhakrishnan spoke very plain words. Mani and Sundararaman clarified that their work was only to advise and not to interfere. They were asked to discuss the matter with Anjaneyulu. Dr. T.I. Radhakrishnan pointed out that the foundation was not yet laid and only the plaque was unveiled. S.P. Janardhanan remarked that they did not know how to do it. Sadhuji told Bhagavan that Vivek was completing his M.E. and he could offer his services. Devaki jovially said that it will be third interference. Bhagavan asked Vivek when he will be free and Vivek replied that he would be free as soon as he finished his thesis work.

At 3.30 PM all assembled in the meeting site. Sri V. Jayaraman of CIT, Madras, Pon Kamaraj, and Prof. Karunakaran spoke. There was Ramnam chanting and Bhajans. Sri D.S. Sivaramakrishnan, Sri D.S. Ganeshan, Sri Seetharaman and others of YRYA joined. Bhagavan came a little later. There was some dance programme by disciples of Padma Subramaniam. After the programme Bhagavan retired to Sudama. He asked Sadhu whether he would stay with Him, but Sadhu said, he will take rest in Sundararaman's house with Vivek and Bharati and took leave of Bhagavan.

Sunday, February 27, 1994, turned out to be a red letter day in the life of Sadhu Rangarajan. Only on the previous day, in the presence of Swami Satchidananda and Bhagavan Yogi Ramsuratkumar, Sadhuji spoke about Bhagavan's command to him to concentrate on His work of spreading Ramnam in various parts of the country and abroad and Swami Satchidananda also remarked jovially that Bhagavan had given home affairs to Devaki and foreign affairs to Sadhu. Sadhuji could not believe that the developments on this day could take such a sudden turn to make Bhagavan announce that Sadhuji should stop all his work outside and remain in Tiruvannamalai taking charge of the Yogi Ramsuratkumar Ashram work. The developments began in the early morning when Swami Satchidananda and Bhagavan met again in Sudama and Sadhu also joined them over a cup of coffee prepared by Devaki. Swamiji was taking leave of Bhagavan. Bhagavan, like a child moved by emotion,

laid His head on the lap of the Swami and the Swami put His hand around the shoulder of Bhagavan. Sadhuji prayed to the Swami to come again to Tiruvannamalai for a Ramnam convention in the presence of Bhagavan and He agreed. Swamiji later took leave of Bhagavan. Dr. T.I. Radhakrishnan had already left on the previous day itself. Sow Vijayalakshmi, Rajalakshmi, Viji Akka, and Devaki's sister Yasoda also took leave. The previous day, Devaki had told that she had asked her sister to find her own accommodation, but Swami Satchidananda remarked that Yasoda and Devaki both were with Master. When Yasoda told Master how she was proud that her "own" sister had taken to spiritual life, Devaki cajoled her for the word "own". However, Master blessed her by calling her, "This Beggar's own Yasoda".

After breakfast, Sadhuji took the permission of Bhagavan to leave with Justice Arunachalam to Chennai and he got ready for the journey. By then, Mani came and told Bhagavan that Sri S.P. Janardanan and Sri Anjaneyulu have refused to have any consultation with him and Sundararaman about the plan of the construction of the Ashram. Bhagavan was a little upset and He asked Vasu to bring two autos and, accompanied by Devaki, Prabha, Mani, Sundararaman and Vasu, He left for Ramanashram. He asked Sadhu to wait in Sudama to receive Justice Arunachalam. The justice, his brother Dr. Ramanathan, Justice Sadayappan, and Sherishthadar Mohan came and Sadhu spent some time with them. By then, Bhagavan returned from Ramanashram. He said, Anjaneyulu had refused to come to Sudama for talks and therefore we would have to meet him and others at the Ashram site. He said, both Anjaneyulu and S.P. Janardhanan were determined to leave the trust and S.P. Janardhanan had made it clear that if Anjaneyulu leaves he would also leave. Bhagavan said that the construction work of the Ashram should not be stopped on any account and said, "If necessary this Beggar would ask Sundararaman to resign his job" and asked him whether he would obey. Sundararaman readily agreed. Bhagavan asked Vasu and Prabha whether they had any objection and they said, they will gladly agree to Sundararaman resigning his job for Bhagavan's work.

Vasu went to Ramanashram to call S.P. Janardhanan to the Ashram site and the latter agreed to come there by 10.00 AM. Bhagavan asked Justice Arunachalam also to come with Him, Devaki and Sadhu to the Ashram site to discuss with S.P. Janardhanan. Sri S.P. Janardhanan, A.V. Ramamoorthy, Raghu and Parthasarathy came there. Justice Arunachalam tried to convince S.P. Janardhanan and Anjaneyulu to continue the work, but they refused. Anjaneyulu asked Justice whether he would allow anyone else to sit on his seat, and S.P. Janardhanan said, even if Anjaneyulu agreed to remain, he would like to quit. Bhagavan became very serious and unhesitatingly He asked S.P. Janardhanan to resign. He ordered, “You submit your resignation right now. We have to appoint a new trustee.” S.P. Janardhanan agreed and presented his resignation letter, agreeing to hand over the trust to anyone chosen by Bhagavan. Master asked others who were with Sri Janardhanan whether they would cooperate and they replied, in the absence of Janardhanan, they could not.

Bhagavan turned to Sadhuji suddenly and ordered in a firm voice: “This Beggar wants Rangaraja to take over as Trustee. Rangaraja, have you any objection?” Though the command was most unexpected, Sadhuji promptly replied, “Master, whatever command you give, I will obey Maharaj.”

Bhagavan continued, “Well. Is one sufficient or we can have more trustees? Can we have five?”

Sadhu replied, “We can have more, Bhagavan.”

Bhagavan said, “Then Sundararaman and Mani could also join. Who can be the others? Arunachalam...?”

Justice Arunachalam said that he being a sitting judge, he could not be a trustee. He would suggest his wife’s name and that of his brother, Dr. Ramanathan. Later he said, it is not proper to have two from the same family and dropped the name of his wife. Sri Sundararaman still in service could not be a trustee and hence his wife Prabha was chosen. Master said four trustees were enough for

the time being-- Sadhu Rangarajan, Sri N.S. Mani, Smt. Prabha Sundararaman and Dr. T.S. Ramanathan.

Bhagavan with Devaki, Sadhu, Justice Arunachalam and other devotees returned to Sudama. Justice Arunachalam asked Bhagavan about the developments: "What is this leela?" Bhagavan laughed and replied: "Yesterday you saw the dance Krishna leela and today you ask me what is this." He burst again into laughter.

Sadhuji remarked that it was like changing of scenes. One set of actors come in one scene and another set in another scene. He added that this work was not an easy one. He explained how Sri Eknath Ranade struggled hard to build the grand memorial on Vivekananda Rock at Kanyakumari, his effort, and the dedication put in by him and the nationwide campaign for collecting funds. Sadhu added, setting up of Yogi Ramsuratkumar Ashram also required a lot of planning and effort and it would become a mighty national monument. Bhagavan interrupted and asked: "National or International?" Sadhu immediately corrected himself: "International!"

After lunch, Master continued the discussions. He said, "I would like Rangaraja to stop all work including Ramnam campaign for the time being. He can do something to have the Ramnam accounts to be directly sent by the conveners of the Ramnam Movement to Swami Satchidananda." Sadhuji said: "The Ramnam work would not affect my work for the Ashram, Maharaj. It is only once in a month that we send the accounts and it could be arranged to be sent directly. Moreover all these Ramnam workers and committees in the international level will only help us in spreading the trust's work and in the collection campaign for the trust." Master replied: "Ah, that's good. Thank you!" He raised His hands and blessed Sadhu.

When the time came for all to disperse, Bhagavan said: "I want Rangaraja to stay on here and others, I will leave." Sadhuji asked Bhagavan's permission to send Bharati with Justice Arunachalam to Chennai. Bhagavan agreed and said, Vivek could also go with them. Sadhuji said, Vivek had to return to Chidambaram and he would go in the evening. Bhagavan said "Alright." Sadhu gave instructions to

Bharati to arrange to send his clothes and she left with justice. Later, Master asked Sadhu to sit with Mani and Sundararaman to discuss further plans. Sadhu went with Mani and Sundararaman to Mani's house and then to Ashram site. After discussing with them about the plans, Sadhu returned to Bhagavan and reported to Him about the discussions. Bhagavan asked Sadhu how long he could stay. Sadhu replied: "As long as You want, Master. My whole time is at Your disposal." Master blessed Sadhu. He asked Panchapakeshan to arrange for Sadhu's accommodation in Seshadri Swami Ashram.

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 माता को परमपिता
 आशीर्वाद देते हैं।

निवेदिता को मेरा आशीर्वाद।
 योगी रामसुरतकुमार
 तिरुवणामलै

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GLIMPSES OF A GREAT YOGI--III

Bhagavan's Actions Through The Disciple

Glimpses of A Great Yogi

Sadhu Prof. V. Rangarajan



A Sister Nivedita Academy Publication

CHAPTER 3.1

SOJOURN OF SADHU IN TIRUVANNAMALAI

IN THE SERVICE OF BHAGAVAN

On Monday, February 28, 1994, the second day after Sadhu's taking up the responsibility of the Ashram work, Sadhu came to the Ashram site in the morning. Bhagavan, Prabha and Devaki also joined him. Michel, Bhagavan's devotee, came there with some pain in his leg. Master pressed his leg and then made him walk fast and Michel was relieved of the pain. It was a miraculous healing touch.

Later, Bhagavan returned to Sudama. In the evening when Sadhuji went to Sudama again, Master made him sit by His side and was holding Sadhu's hand all the time. Anjaneyulu, S.P. Janadhanan's wife and A.V. Ramamoorthy came there. There was a big crowd waiting for His darshan and Prabha found it difficult to tackle them. Bhagavan asked Sadhu to see them off and then He asked Sadhu to take Michel and Lawrence to Mani's house and discuss with them about their book work.

On Tuesday, the sadhu came to Sudama and Bhagavan had also returned there after visiting His abode in Sannidhi Street. Bhagavan was sitting with Sadhu by His side and holding Sadhu's palm. Some police officials came from Chennai for the security of Smt. Jayalalitha, Chief Minister of Tamil Nadu, visiting Tiruvannamalai on the next day. Sadhu introduced them to Bhagavan. Then a group of about fifty devotees of Sanmarga Sangham, including some women, came there for darshan of Bhagavan. Seeing Sadhu in ochre robe sitting by the side of Bhagavan, they placed their offerings before Sadhu and prostrated to him. Sadhu was terribly embarrassed and he directed them to prostrate to Bhagavan and make their offerings to Him. Bhagavan and Devaki were laughing at the sight. Bhagavan coolly held Sadhu's hand and whispered: "Rangaraja, keep quiet." Sadhu obeyed. The women continued their offerings and then took leave. Sadhu turned to Bhagavan and asked Him what

was this tamasha. Bhagavan replied with a smile: “Rangaraja, this is the tradition of this ancient land. They are showing respect to your holy garb”. Sadhuji realized fully the sanctity of the ochre robe that Bhagavan Himself had given to him.

Tiruvannamalai was wearing a festive look on the next day due to the visit of Chief Minister. It was at this time that workers were busy working on the Ashram site making it neat and clean, and some people who had gathered there, mistook that it was the helipad where the VIP would land. Devaki was trying to tell something to Bhagavan about a sight which made Bhagavan Ramakrishna Paramahansa go into ecstasy. Yogiji jovially asked: “Sight of helicopter?” Devaki smiled and said, Ramakrishna went into ecstasy whenever He saw a big crowd or a big column of fire. In the afternoon, many villagers who had come to the town to see the VIP had also gathered in front of Sudama to have Bhagavan’s darshan. Bhagavan came out, holding the hand of the sadhu and stood facing the crowd. When they surged forward to come closer to Him, He started walking towards the eastern end of the street and the crowd also followed. Sadhu was trying to push them aside. Bhagavan took the coconut shell and danda from the hand of Sadhu and walked into the crowd and they moved aside. In front of Sudama, the crowd once again became restless and when Sadhu tried to push them back, one lady in the crowd fell down. Fortunately some policemen who arrived in the scene managed the situation when Sadhu took Yoga into Sudama. Devaki felt relieved that Sadhu was there to keep the crowd from falling on the Master. Bhagavan was reminded of the days when some Dravida Kazhagam people tried to harass Him and police trying to help Him. He recalled how forces against Hindu gods and saints acted right from the days of Justice Party to the days of the Kazhagams in Tamil Nadu. Sadhu recalled how he once got trapped in a crowd of anti-Hindi agitators who were chased by the police and how he also got hit. He also told Bhagavan about the attack of Dravida Kazhagam people on him during the Anti-Cow Slaughter Agitation which he was leading, his arrest by police at Srirangam, and later his contesting the election to Tamil Nadu Legislative Assembly from the Tiruchirapally Constituency in 1967 as a candidate of Bharatiya Jan Sangh. Bhagavan listened to the story with keen interest.

In the afternoon, Sri Vijayaraghavan, I.G. of Police came for Bhagavan's darshan. Bhagavan enquired about his family and recalled the visits of Pon Paramaguru and Sri Sripal when they were I.G.s. Sadhu recalled that Sri Ravindran, D.I.G. of Police, had also called on Bhagavan and later visited Sadhu's abode. Bhagavan presented to Sri Veeraraghavan the publications of Sister Nivedita Academy—'Poems of A Broken Heart' and TATTVA DRSANA and asked Sadhu to introduce himself and explain to him about our work. Sadhuji told him about Bhagavan initiating the sadhu and entrusting to him the work of World Ramnam Movement. Devaki also explained to him about Sadhu's work and publications.

Michel came and Master asked him about the progress of his work. He told Bhagavan that he got a lot of materials from Sadhu. Sadhu told Bhagavan that he has asked Bharati to send his daily diaries from Madras so that he could give more authentic information to Michel. Some foreigners also came there and Bhagavan gave them all copies of TATTVA DARSANA and "Poems of A Broken Heart". To others, he gave poems of T.P. Meenakshisundaram and photos of Devaki.

A rare bird, dark in colour but with white spots all over its body, and of the size of a small crow, came and perched on the top of a tree in front of Sudama. Master was keenly observing it when it was having its fill of fruits for more than ten minutes. He asked whether anyone had a camera, but none had it at that time.

The next day, another batch of foreigners including Richard and Tony of Jamaica came and Bhagavan introduced the sadhu to them and gave them also TATTVA DARSANA and "Poems of Broken Heart". He said, someone had told that Jamaica was in America. Sadhu remarked that just like there is Salem in America, there might be some place with that name. When we were engaged in conversation, the rare bird, which appeared on the previous day, came again. Someone who had a camera tried to photograph it, but it suddenly flew away.

On Friday, March 4, when Sadhu was in the presence of Bhagavan at Sudama, and Michel and Lawrence were also present, Sri

Ganeshan, auditor, came with his wife. Bhagavan asked Sadhu whether he knew them and Sadhu told Him that the couple had given a reception to the sadhu with Poornakumbham when he visited their house in Pondicherry. Bhagavan asked Sadhu to arrange for their accommodation in the Ashram so that Ganeshan could take up the audit work. In the afternoon, Justice Arunachalam arrived and discussed about the affairs of the Trust. Master first asked Sri Arunachalam to name Sadhu as the Managing Trustee, but on second thoughts He said, He did not want the sadhu to be detained in Tiruvannamalai permanently as He felt "Ramnam work is very sacred and important and Rangaraja has to attend to it." He also said, "In the present circumstances, this Beggar wants Rangaraja to be here as a moral force and He would like to relieve Rangaraja for Ramnam work as soon as things start moving smoothly in the right direction."

On Saturday morning, Vasu called on Sadhu in his room and told him that Master wanted to meet all of us including Justice Arunachalam in Sudama, and Sadhu reached there. Sundararaman, Justice Arunachalam, Mani, and Prabha also reached there. Justice Arunachalam explained how the original trust deed was written, giving all powers to Sri S.P. Janardanan. He also read out the draft letters to S.P. Janardanan, to the Post Master and to the Bank regarding the constitution of the new trust board. The first one was signed by the sadhu on behalf of all the trustees and was arranged to be sent by Registered Post. The other two were signed by Sadhu, Mani, and Prabha. The letter to bank was handed over to the bank manager who was present and the letter to Post Master was sent through Mani. Sadhu assured Bhagavan that the work would not stop on any account. A draft letter to newspapers, with an advertisement, "To whomsoever it may concern", was also signed.

In the evening, when again the sadhu, Mani, Sundararaman, Kulottungan, Raji, Viji Akka and Devaki met in the presence of Master, He said He felt relieved that by the presence of Justice Arunachalam we could continue the work. Bhagavan repeated: "This Beggar wants Rangaraja to be here only till the crisis is over. Rangaraja is doing a far greater work of Ramnam. Ramnam work is of far greater importance than the work of Ashram. He must be

released as early as possible. This beggar wanted him to be here as a moral force and strength to others. When the situation improves he has to return to the most important work of Ramnam.” Bhagavan asked Sadhu whether Nivedita would be able to manage with the Ramnam work. Sadhu said that she was busy with her examinations and once they are over, she would be able to manage. Sadhu also told Him that the lectures that Sadhu has to give in Rajaji College of Bharatiya Vidya Bhavan would be delivered by Dr. Radhakrishnan on behalf of the sadhu.

Sunday, March 6, 1994, was the Shraddha day of Sadhu’s mother, Janakiammal. Sadhu came to the presence of Bhagavan and told Him about the day. Bhagavan asked about the date of her passing away. Sadhu reminded Him how the mother departed from the world chanting His name and Ramnam, and felt His presence by Her side at the last moments. Bhagavan enquired about her name, the name of Sadhu’s father and brothers and sister. He accepted Rs.100/- offered by Sadhu. Saktivel, Pankajam and Michel joined us and Sharma of Pondicherry came with some grapes. Bhagavan gave some to Devaki, Annapoorna and Raji and then turning to Sadhu said, “Rangaraja is wondering why this beggar did not give some to him” He gave some to Sadhu. Devaki said, everyone would like to have it from Him, but He jovially said that He wanted all the rest for Himself and asked Vasu to take it and keep inside. Annapoorna sang a song, which meant everything, was given by Arunachaleswara and Bhagavan joked, “Arunachaleswara gave everything, but not this Beggar.” Bhagavan wanted to give some photos to Michel and to Sadhu for TATTVA DARSANA. Sadhu told Him that he would collect the photos later. A foreigner who came with Michel wanted some book in English and Bhagavan presented to him a copy of **“Glimpses Of A Great Yogi”**. After seeing everybody off, Bhagavan asked Sadhu, to have lunch with Him and Sadhu remarked that He had the good luck to receive prasad from Master on his mother’s Shraddha day. Bhagavan remarked, “It is all Father’s leela”.

Bharati Rangarajan had telephoned from Chennai about the proposed visit of Sri Venkatrao, father of cine star Chiranjeevi, with family to Tiruvannamalai to have Bhagavan’s darshan. They arrived

on Monday, March 7, in the morning. Sadhu introduced Sri Venkatrao, his wife, Anjana and daughter Madhavi. Bhagavan asked Sadhu to proceed to Ashram site, leaving the guests to have lunch with Him. When Sadhu returned, Bhagavan said, “This beggar spent time with the Nellore friends.” Devaki said, they would come again in the evening. Valliammai family, Kristi, Pankajam and some foreigners came to see Bhagavan. Bhagavan gave the foreigners Lee’s book, **Poems of the Broken Heart**, and made Devaki read the publishers’ note and some verses. Venkatrao and family came again at 4.00 PM. They offered Rs.25,000/- for Ashram and Sadhu asked them to place it at the feet of the Master. Master received it and handed over to Sadhu for the Ashram trust. Sadhu told Bhagavan about their sponsoring the Telugu translation of GLIMPSES OF A GREAT YOGI. Master asked whether it was printed. Sadhu replied that the translation done by Krishna Prabha was under print and would be ready soon. Sadhu told Bhagavan about the Ramnam chanting done by Sri Venkatrao, his wife, and daughter Vijaya Durga. Bhagavan blessed them all and saw them off.

Bhagavan asked Sadhu whether the Ramnam work was affected because of the absence of Sadhu at Chennai. Sadhu replied that Bharati had arranged to collect the Ramnam monthly counts and forward it to Anandashram. He told Bhagavan she would bring the TATTVA DARSANA work also to Tiruvannamalai if necessary. Bhagavan said that would be alright and blessed Sadhu. Devaki wanted to give some money to Sadhu and Master said jovially, “He has a lot of money.”

On Tuesday, March 8, Bharati arrived with bundles of copies of Sister Nivedita Academy publications. Alberto, Chandramouli, Iswari and Anand had also come to Bhagavan’s abode. Bhagavan introduced Chandramouli to Sadhu. Bhagavan handed over a letter from Paranjpe and his review of Lee’s book and asked Sadhu to read them. He also made Sadhu read Paranjpe’s story, “The Sufi”. Bhagavan said, Paranjpe used to send his books to Him and when He received the fourth book, He asked Devaki to write to him. He asked Sadhu also to contact Paranjpe.

Bhagavan asked Chandramouli to explain to Sadhu his experiences about the link between Bhagavan and Paramacharya of Kanchi Kamakoti Peetham. In the presence of Bhagavan, Chandramouli explained the experience to Sadhu. On December 1, 1985, at the time of Jayanti of Bhagavan, he wanted to come to Tiruvannamalai. Paramacharya stopped him and asked him to take pooja and Ayushya Homa Prasad, which Paramacharya had arranged in Kamakoti temple, to Yogi Ramsuratkumar on the next day. He also narrated how Paramacharya asked him to take Yogiji to Govindapuram and Yogiji went to Kanchipuram saying wherever Paramacharya was, that was Govindapuram to Him. Chandramouli also revealed that Paramacharya said that Yogi Ramsuratkumar belonged to Surya Kula. He also said that Paramacharya referred to Yogiji as greater than Himself. Sadhuji told Bhagavan that he would get the entire experience narrated in the form of an article and publish it in TATTVA DARSANA.

On Wednesday, March 9, Justice Arunachalam, his brother Dr. Viswanathan, M.S. Udayamoorthy and many other devotees gathered in the presence of Master. S.P. Janardhanan came in the noon. The handing over of the charge of the Ashram to the new board of trustees was smooth and successful.

In the afternoon, Sadhu sat with Master to discuss about forming an International Committee. Master asked the sadhu to take up the responsibility as the Convener and function from Madras. Sadhu told Master that he would go round the world taking Bhagavan's name. Bhagavan laughed. Justice Arunachalam remarked that Sadhu would go spreading Ramnam. Bhagavan said, "Rangaraja has got contacts all over the country and abroad and he can suggest names for the international committee". Sadhu suggested names of devotees from various states and countries outside. Bhagavan also suggested some names.

Many devotees came to have darshan of Master. Suresh, Prema, John Parimelazhagan and others from YRYA were also there. In the evening, Bharati decided to return to Chennai with Justice Arunachalam and Dr. Viswanathan. Bhagavan blessed them all and

saw them off. He blessed Nivedita's programme of Veena recital on 21st of the month and said, "She will do very well".

On Thursday, when Sadhu was in the presence of Master, Sri Om Prakash Dev of Lucknow, devotee of Poonjaji, came with a letter of Ramananda Giri addressed to the sadhu. Sadhu read it out to Master. Master asked Sadhu to reply to it, conveying again His pranams to Poonjaji. On the next day, Vasu gave a letter from Vivek about his semester examinations and Bhagavan blessed Vivek for his success. Bhagavan asked how many semesters were there. Sadhu replied only two more and then he will do some project. Vasu explained to Master about that. Devaki asked whether Vivek would be free by April and Sadhu replied that he hoped to be so. Bhagavan asked, "Then will he help in this Beggar's ashram work?" Sadhu replied in the affirmative and Devaki remarked that we would have a team of engineers.

On Saturday, March 12, Sri D.S. Sivaramakrishnan of Tirukkoilur came in the morning and placed his manuscript of "*Arunai Yogi Guru Nama Mahimai*" at the feet of the Master. Bhagavan handed over the manuscript to Sadhu and said, "Rangaraja can publish it through Sister Nivedita Academy if he finds it fit." Sadhu immediately replied that he would do so. Bhagavan asked Sivaramakrishnan to add some more commentary on "Sri Rama Jaya Rama Jaya Rama". Gnanagiri Ganeshan came with his friend Mukkaiya who offered Rs.1000/- to Bhagavan which Bhagavan handed over to the sadhu to credit it to the Ashram trust. In the evening, when Sadhu and Sivaramakrishnan met Bhagavan again, He asked whether we discussed about Sivaramakrishnan's book. Sadhu said, they did discuss and Sivaramakrishnan has made some corrections and changes. Bhagavan asked Sivaramakrishnan to make some more additions. Bhagavan gave Rs. 211 to Sadhu and the latter asked whether it was for the Trust, Bhagavan laughed and said, it is for Sister Nivedita Academy to print the book. A number of devotees including some foreigners, Poonjaji's devotee Om Prakash, Kanakavel Rajan of Aruppukkottai and S.D. Sharma of Pondicherry had gathered there. Bhagavan asked Sadhu to give a speech in English and hold Ramnam chanting for fifteen minutes. Poonjaji's devotee took photos of Master with Sadhu and other

devotees. Some donations came and Bhagavan handed them over to Sadhu to be taken to the Trust. Some stickers of Lord Venkateswara were placed before Him for distribution. Bhagavan distributed them and remarked that it was not His work. Devaki recalled that once Perumalraja stood before Balaji in Tirupathi and asked the question who the Yogi was and he got a reply, “*Nenuthaan*”—“I am He” and said Bhagavan was Lord Venkateswara. Sadhu jovially remarked that in that case Bhagavan should claim a share of Tirupathi funds for our Ashram. Bhagavan burst into laughter. Bhagavan told Sharma jovially, “Rangaraja requires lot of money to travel to Europe for Ramnam Prachaar”. Sharma remarked that he will get it once he goes there. Bhagavan smiled and said, “Yes, yes, Rangaraja will bring lot of money for Ramnam as well as for Ashram from Europe”. In the evening Master asked Sadhu to spend some time in the Ashram site with engineer R.K. Muthy from Larsen & Tubro.

On Monday, March 14, 1994, very significant conversations with Bhagavan took place. When Sadhu came to His presence, Anuradha of Ramana Ashram and other devotees were there. Bhagavan was talking about people prostrating to others. He referred to one Narayana Iyer’s remarks on people who prostrated at His feet in the early days, and that person’s mention that He used to take Ganja, though He never took it. One T.K. Sundaresa Iyer told Him that one must not allow to be prostrated by others unless one has done a lot of Tapas. He also told the story of a Rishi prostrating to a bamboo pole and the pole splitting into two. Bhagavan then referred to Anuradha’s question whether He would divinize Devaki. He said, “A statue is given *prana pratishtha* by a priest and the statue becomes an idol and whoever prostrates before it get the blessings of God. So also Devaki is a statue and this Beggar has done *prana pratishtha* and those who prostrate to her get the blessings of My Father. Not only to Devaki, but to all Sudama sisters including Shanti, those who prostrate will get Father’s blessings. This Beggar cannot live without them.” Anuradha asked why this partiality to Devaki and Sudama sisters and why not to all. Master laughed and replied: “Anuradha asks why this Beggar blesses Gajaraj alone and not others. Gajaraj does Shiva pooja all the time.” Anuradha wanted to leave, but Master made her sit for a while and asked Devaki to

read Sadhu's TATTVA DARSANA editorial on "The Eternal Slave." When Devaki was reading it, tears gathered in her eyes and her voice choked again and again. After she finished reading, Yogiji said, "Rangaraja has given reply to Anuradha's question. Rangaraja is sitting here. This question is in the hearts of many and Rangaraja has given the reply." He pointed His fingers towards the sadhu.

When Master was about to disperse all, Sadhu wanted a private audience with Him. Bhagavan took Sadhu inside. Sadhu explained to Him about the urgency for him to rush to Chennai to take delivery of important parcel from Swami Rama Tirtha Pratishthan, Lucknow, and the publication of the first decennial issue of TATTVA DARSANA due to be released on April 14. He asked Sadhu how long he will have to be in Chennai. Sadhu said, he would be away for one month. Then Bhagavan asked Sadhu to be back in Tiruvannamalai by April 14. He said, "This Beggar has some work for you. He wants you to be back here by April 14." When Sadhu asked Bhagavan about the correspondence work of the Ashram Trust Committee He asked Sadhu to leave it to Mani and Sundararaman to attend to if they want. Sadhu told Him about the offer of a Tiruppathur friend to donate 50 coconut saplings. Bhagavan said we could accept it and asked Sadhu to inform Mani and Sundararaman about it. Sadhu told Him that Devaki could send him the photos of February 26th function and speeches for TATTVA DARSANA. Bhagavan called Devaki and told her about Sadhu leaving for Chennai for some urgent work. He told Sadhu to sit with Sivaramakrishna Iyer and give a thorough reading to "*Arunai Yogi Gurunama Mahimai*". Sadhu said he would call Iyer to Chennai and do it. Bhagavan also asked Sadhu to contact Justice Arunachalam and tell him about the decision on correspondence work.

Devaki hurriedly packed some fruits and gave to Sadhu telling him that he will have to carry some weight. Yogiji jovially told her: "Rangaraja gave you some weight (meaning the editorial in TATTVA DARSANA) and therefore you are giving him some weight." Before taking leave, Sadhu prostrated to Bhagavan and also to Devaki. She immediately reciprocated it by prostrating to Sadhu. Sadhu took leave of them.

CHAPTER 3.2

MARCH OF YOGIJI'S MISSION

On March 26, 1994, Smt. Bharati Rangarajan left for Tiruvannamalai with a detailed updated from Sadhu to his Master. She returned on the next day with a letter from Ma Devaki conveying Bhagavan's specific instructions to the sadhu with regard to the work of His mission and His profuse blessings to the sadhu for the success of the plan of action:

“YOGI RAMSURATKUMARA YOGI RAMSURATKUMARA
YOGI RAMSURATKUMAR JAYA GURU RAYA!

Sudama
27-3-94

Revered Swamiji,

My Namaskarams. Bhagavan received the letter you sent through Bharati and made me read it a few times. He wanted me to write the following replies:

1. Bhagavan wants to go through the translation of my forward a few times before He permits me to make any corrections if necessary. As Dr. Radhakrishnan and Vijayalakshmi IRS have come today, it is a busy day and so we will send the article in two days' time along with Swami Satchidanandaji's speeches on 26-3-94. (The speeches are being transferred to paper from the video and audio cassettes. It needs one more listening).
2. Bhagavan wants Swamiji to kindly inform Vidwan Lakshmanan by phone, of the same message about Swami Satchidanandaji's speeches. He too can kindly wait for another three to four days. Also please let him know that Bhagavan has not permitted to print my letter to him in “Bala Jothidam”. Please convey my thanks to him for his kind letter.
3. Bhagavan gives permission to the following requests and also sends His Father's blessings for the programmes:

- a) You can come with Mr. T. Bhaskaradoss on April 1.
- b) Bhagavan is happy to learn about the Telugu edition and the First Decennial Number and sends His blessings for them.
- c) His Father's blessings for your programme in Bombay from April 23rd to 30th.
- d) Bhagavan is happy to receive the New Zealander's fragrant flowers and sends His blessings to him. Bhagavan also wants you to explain the significance of Guru Mantra to him.
- e) His Father's blessings for Sri D.S. Sivaramakrishnan and Swamiji for their combined work on commentary on T.P.M.'s song.
- f) His blessings for Ramnam Prachaar Satsang on April 7th in Erode also.

Bhagavan also sends His Father's blessings to Chi. Vivekananda and Kumari Nivedita. He is happy about the success of Kumari Nivedita's Veena performance.

My humble namaskarams to your holy feet, Swamiji.

With Pranams once again,

Ma Devaki"

The letter also carried a big Devanagiri Aum signature of Bhagavan at the bottom, putting His stamp of approval.

On Friday, April 1, 1994, Sadhuji accompanied by Sri Bhaskaradoss, his wife Chitra and daughter Jayanti, left for Tiruvannamalai and reached Master's abode at 10.30 AM. There was a big crowd there, but Master received Sadhu and his party. Devaki made some space for the sadhu to sit by Master and the guests sat with the devotees. A new song on Ma Devaki was sung by devotees. Then Master made all sing the song, "*Aaya kalaikal arupattinaangu*" by Kamban. Bhagavan asked a young Sadhu,

Premananda, sitting in the crowd, to explain the import of the song. Premananda gave the meaning in two or three sentences. Bhagavan turned to Sadhu Rangarajan and said: “Rangaraja could give a commentary on it.” Sadhu stood up and gave a talk for fifteen minutes, beginning with the concept of Vak in the Vedas and concluding with the relief from all sufferings by means of knowledge. Bhagavan appreciated the talk and said, “Thank you, thank you very much.”

Sadhu introduced Bhaskar and Chitra to Bhagavan. Sri D.S. Ganeshan also joined us. After all other devotees were seen off, Bhagavan asked Bhaskar and Chitra to sit near Him. He called Jayanti to come closer to Him. Sadhu recalled that she had sat on Bhagavan’s lap when she was just 9 months old. Master pulled her nearer and made her sit on His lap. He asked her about her bangles, about the aunty who got it for her, and then asked whether she knew His name. She said, “Bhagavan”. The Master then made her repeat the name “Yogi Ramsuratkumar” three times.

Sadhu spoke to Bhagavan about the proposed programmes at Erode, Tirunelveli and Bombay and Bhagavan blessed for the success of the programmes. Sadhu told Him about message from Sri D.S. Sivaramakrishnan. Bhagavan asked Sri D.S. Ganeshan to give to the sadhu a letter from Sri D.S. Sivaramakrishnan. Sadhu read it and explained to Bhagavan about Sivaramakrishnan’s inability to come to Tiruvannamalai. Sadhu told Bhagavan that right now he was busy with the work of TATTVA DARSANA and will go to Tirukkoilur after he got free from the present commitments. Bhagavan asked Sadhu to take his own time. Sadhu also told Bhagavan about the arrangements he has made to copy the manuscript of Sri Sivaramakrishnan and assured that he will go to Tirukkoilur while returning to Chennai and meet Sivaramakrishnan.

Sadhu read out to Bhagavan, letters from Sri Chandramouli and Sri Paranjpe and the article of Sri Chandramouli on the meeting of Bhagavan and Kanchi Paramacharya. Devaki recalled the discussion about Paramacharya’s remark about Bhagavan’s greatness, but Bhagavan immediately asked Sadhu not to publish that.

Bhagavan suggested to Premananda to meet the sadhu at Chennai and spend some time with him. Devaki told Sadhu that Bhagavan wanted Sadhu's name to be mentioned as the translator of her article. Sadhu discussed with Bhagavan Bhaskar's intention to make a model of the Ashram. Bhaskar gave his card to Bhagavan and explained to him about his work. Bhagavan asked Sadhu to take him to the Ashram site and get the plans for him. Bhaskaradoss wanted to sing a song and Bhagavan permitted him. He and Chitra sang a song and then broke down in ecstasy. Bhagavan blessed them profusely. Sadhu told Bhagavan that their marriage was arranged by Sadhu and prayed that they must always be happy. Bhagavan said, "When Rangaraja has blessed their marriage, they must remain happy!" Sadhu told Bhagavan that he would come after the TATTVA DARSANA is ready. Bhagavan gave permission to him to leave and blessed Sadhu's danda and coconut shell as usual.

On Saturday, May 14th, in the evening, the Sadhu left with Sri Ganeshan, Sri Sivaramakrishnan and his grandson Mani, by car, to Tiruvannamalai. As usual, there was a big gathering of devotees, but Bhagavan received us as soon as He saw us and made us sit before Him. He asked Sadhu whether we had finished the work. Sadhu said that they had completed it and also told Him that it was our intention to add D.S. Sivaramakrishnan's "*Stuti Panchakam*" also. Master wanted it to be read out to Him. He asked the sadhu to explain the first poem and Sadhu gave a lucid translation. Regarding the title which Sadhu suggested, Bhagavan said: "You have chosen a good title, but this Beggar wants to give you five alternatives and we can think of the best one." Sadhuji agreed and He said, we could do it leisurely. Regarding the foreword, when it was suggested that we could ask Swami Nityanandagiri to write, Bhagavan asked: "Will not Rangaraja write?" Sadhuji replied that he would write the publisher's note and then He said, "You may ask him." However, when Sadhu told Him that Swami Nityanandagiri was abroad and will be returning only in June, He suggested that we could ask Sri Sankararajulu. Sri D.S. Sivaramakrishnan suggested the name of

Justice Arunachalam also. Sri Arunachalam who was present there agreed to do it.

Sadhu reported to Bhagavan about the success of the programmes at Erode, Mettur, Kanyakumari, and Bombay. Bhagavan said, “All is Father’s Grace!” Sadhu placed before Bhagavan the manuscript copied by Nivedita. He blessed it. Then he handed over to Master an offering from Sri V.V. Balasubramanian of Bombay. He handed over it back to the sadhu with some other offerings He had received from Kuwait. Pon Kamaraj, Sri R.K. Murthy and others also made offerings and Bhagavan handed over them also to Sadhu for the Trust. A number of devotees including Justice Varadarajan of Supreme Court had come and taken His blessings. After seeing them off, Bhagavan asked Sadhu to go to Ashram site and discuss with Mani about the programme on the next day. After visiting the site and attending Arati there, Sadhu returned to Tirukkoilur with Sri D.S. Sivaramakrishnan for night rest.

On Sunday, May 15, Sadhu left for Tiruvannamalai with Sri D.S. Ganeshan and reached Ashram site. Bhagavan also arrived there. Sadhu sat with Bhagavan in the darshan hall for some time. He had breakfast with Bhagavan. Justice Raju and Justice Venkataswamy and their families joined us. When the sadhu went out and came back to Ashram site, Bhagavan had arrived again after a break, and the meeting of Yogi Ramsuratkumar Ashram Trust started. There were a number of invitees and guests there. Some gold bangles and a land donated by Sri Srinivasan was auctioned for rupees twenty two and thirty thousands respectively. Many devotees spoke after Mani gave a welcome speech. Sadhu in the course of his speech spoke about his role in the trust and appealed for united and disciplined effort on the part of devotees to make the mission a success. Some promises for about thirty three lakhs were made by the invitees.

Sadhu had lunch with the Master. Solidaire Srinivasan gave some photos taken by him. A devotee, Appan, recalled his visit to Triplicane. Sadhu told Bhagavan about the operation of Valliammai Achi and he sought permission of Bhagavan to return to Madras with Justice Arunachalam. Bhagavan gave the permission. He also gave permission to Sadhu to visit Tehri Garhwal after correcting the

sadhu by telling that it is not in Himachal Pradesh, but in U.P. When Sadhu made a proposal that he would like to undertake a padayatra from Kanyakumari to Kashmir for Ramnam Prachaar, Bhagavan said, it was not necessary and Sadhu could continue the present plan of action. After Bhagavan blessed the danda and kamandalu of Sadhu, he took leave of Bhagavan and started for Madras with Justice Arunachalam, Dr. Ramanathan and John Parimelazhagan.

On Sunday, June 12, Sadhuji received a very important information for his biography of Bhagavan. Kripakaran, through a telephone message, informed that the date of occupation of the Sannidhi Street house in Tiruvannamalai by Bhagavan was on 15-2-1977, after the key was obtained on 3-2-1977.



Yogi Ramsuratkumar blesses Sadhu's danda

CHAPTER 3.3

‘THE MOUNTAIN PATH’ Vs ‘TATTVA DARSANA’

On Thursday, June 16, 1994, Sadhuji received an urgent phone call from Sri Mani in the Yogi Ramsuratkumar Ashram at Tiruvannamalai, informing that Bhagavan wanted the sadhu to come immediately to His abode for some important discussions. Sadhu left for Tiruvannamalai and reached the abode of the Master at 8.00 PM. Rajalakshmi opened the gate and told that Bhagavan was waiting for the sadhu. He was sitting in the verandah with Devaki and sending off Kulottungan with some instructions. He received the sadhu and made him sit by His side. Then He took the copy of the Aradhana issue of **‘The Mountain Path’** and showed it to Sadhu and asked whether he had received it. Sadhu replied that he did not receive it. He then pointed out the article titled “Sri Yogi Ramsuratkumar” published in it. Sadhu received the magazine from Him and read the article severely criticizing TATTVA DARSANA and Sadhu Rangarajan for supporting Ma Devaki. After reading it, Sadhu just laughed. Devaki was surprised and she said, “I thought you would be upset by seeing such write up, but Bhagavan said that Rangaraja will not at all be affected and what He said has been proved to be true.” Sadhu said, “This write up has done no harm to TATTVA DARSANA or to Rangarajan, but it has pulled down the prestige and name of **‘The Mountain Path’**. If Sri K. Swaminathan were alive to see this issue, he would have shed tears of blood lamenting on the fall of the journal once edited by him. Fortunately he is not alive.”

Bhagavan said, “This Beggar thought you would have received this issue.”

Sadhu replied, “I didn’t. However, it doesn’t affect me. I have the training under Swami Chinmayananda. If he were in my place, he would have given a fitting reply.” Sadhu further said, “This is also no surprise to me, for Anuradha had already told me that if they received the particular issue of TATTVA DARSANA, they will tear me into pieces. She said J.S. would ‘tear me into pieces’ if he is

asked to review it. I asked her to do so and said, as an editor, I was not averse to criticism and I would happily welcome it and even publish it in TATTVA DARSANA. But, I never expected that she herself will write the review and indulge in personal attack instead of criticism. This has brought down only the reputation of **‘The Mountain Path’**.”

Ma Devaki said, “Bhagavan has said that this will be a blessing in disguise to TATTVA DARSANA, for **‘The Mountain Path’** goes all over the world to many hands and they will all know about TATTVA DARSANA and Sadhu Rangarajan and this will only enhance the glory of TATTVA DARSANA and Rangarajan. He said, it will not affect him.”

Sadhu agreed with that. Bhagavan said, “This is all an attempt to destroy the good work that Rangaraja has done for this Beggar by writing the editorial in TATTVA DARSANA. Therefore, this Beggar wants Rangaraja to give a strong reply to the article. But this Beggar wants no abuse to be given in return to abuse. The reply must be such that it reinforces the good work that Rangaraja has already done by writing the editorial.”

Sadhu replied: “Yes, Maharaj. I will give a very strong reply in a dignified language”

Bhagavan: “You must do so strengthening what you have already done for this Beggar and Ma Devaki by writing the editorial. You have taken three days to write the editorial and it doesn’t matter even if you take three days to write this reply. But, it must be strong and at the same time very dignified. No counter attack, but strengthen what you have said in the earlier editorial.”

Sadhu: “I will do so, Bhagavan. I can just reproduce what they have written and then give my reply point to point.”

Bhagavan: “This Beggar feels that you need not reproduce what they have written. It is not worth publishing. You may give your reply.”

Rajalakshmi brought coffee for us. While we were discussing, there was some foul smell around and Yogiji was wondering wherefrom it came. Devaki said, “Some insect might have been crushed. This smell seems to be that of flies or insects killed.” Bhagavan remarked: “No Devaki, there is no insect crushed here anywhere.” Then He looked into **‘The Mountain Path’** in Sadhu’s hand and said jovially, “It must be coming from the article”. All of us burst into laughter hearing His joke pregnant with meaning. Then we all went inside to take food.

After the food, Bhagavan asked Sadhu to keep **‘The Mountain Path’** and Sadhu’s editorial in TATTVA DARSANA side by side, read them again and again and go on pondering so that Sadhu might get an idea as to how he should give the reply. He assured, “My Father will guide you!”

It was nearing 9.30 PM. Devaki remarked: “Bhagavan, Swami has travelled all the way from Madras and he must be tired. He can take some rest.”

Bhagavan: “Yes, he can take some rest if he wants. But, this Beggar will sit with him as long as he sits. If you want, you can take rest.”

Bhagavan then asked Devaki whether she could give the sadhu some note book to note down whatever comes in his mind. Devaki took out a posh 1994 Diary, unused, and gave it to Bhagavan. She also gave a pen and suggested that both of them could be presented to Sadhu. Yogiji took that notebook and pen when Sadhu was immersed in thought. Later, He gave the diary and the pen to Sadhu.

First, Sadhu was planning to write in the morning, but then he felt, if he did it in Bhagavan’s very presence, he may get more light like Vasishtha Ganapathi Muni who sat before Bhagavan Ramana and wrote the *Uma Sahasram*. Sadhu told Bhagavan, “I shall write now itself, Maharaj.”

Bhagavan; “Yes, you can do so.” He continued, as if He had studied the sadhu’s mind, “This Beggar has already started writing something on the first page. Did you notice?”

Sadhu opened the first page and found Bhagavan's signature—a big Devanagiri Aum—adorning the page. Thoughts surged up in the mind of the sadhu and words started pouring down in black and white. Master was sitting there intently looking at the sadhu while he was busy penning down the editorial. Sadhu didn't know when Bhagavan started sleeping off. However, when Sadhu had to pause at one stage and think for a while before proceeding into a new para, Bhagavan opened His eyes, looked at Sadhu and muttered, "Oh, you are writing". Sadhu again flung into action. He finished the article at 1.30 AM. Bhagavan was sleeping. When Sadhu kept the diary and pen down and got up, Devaki woke up and asked Sadhu: "Swami, have you finished?" Sadhu replied "Yes" and then he lay down on a mat at the feet of the Master when Devaki switched off the light and moved away. Just an hour had gone and Sadhu was about to plunge into sleep. Just then, Bhagavan rose up and Sadhu also got up and sat by His side. Bhagavan asked: "Have you finished writing?" Sadhu replied: "Yes, Bhagavan, I have completed." Bhagavan said, "Very good." A little later, Devaki also got up and said, "In another half an hour, we will get milk and we will prepare coffee for you. Till then you both can sleep, Bhagavan." Bhagavan said, "Alright, we will sleep." Both Bhagavan and Sadhu laid down for further rest and slept off. When both of them got up by 3 or 3.30 AM, the coffee was ready. Over a cup of coffee both sat and at 4.00 AM, Brahma Muhurta on Friday, June 17, 1994, Sadhu started reading out the editorial to Bhagavan. Bhagavan listened to it with deep attention and asked Sadhu to read some sentences again. He made the sadhu read the editorial four times. Bhagavan exclaimed, "You have done a good job. You have done the work of this Beggar very well." He asked, "It will fit in as editorial, isn't it?" Sadhu replied: "Yes Maharaj, it can go well as editorial."

Bhagavan: "When is the next issue of TATTVA DARSANA due? Is it by July end?"

Sadhu: "By first week itself it will be ready, Maharaj. We are now getting ready three books. The Telugu edition of GLIMPSES OF A GREAT YOGI is ready for print. The TATTVA DARSANA is also getting ready. The Xerox copies of Sri Sivaramakrishna Iyer's

manuscript have been sent to Justice Arunachalam and Sri G. Sankararajulu for forward.”

Bhagavan: “Oh, you have sent it. Justice Arunachalam is coming tomorrow. But, we don’t know whether in the midst of developments there, he could have seen it.”

Sadhu: “As soon as it is ready, we will start the work on it.”

Bhagavan: “That is alright. My Father will see that all work progresses.”

Master wanted Sadhu to get ready to accompany Him in His morning visit to the Ashram site. Sadhu got ready and shared Bhagavan’s *Kelviragu Kanji*. Raji Mani brought the Ashram car. Prabha and Rajalakshmi sat with her in the front and Sadhu sat with Master and Devaki in the rear. Mani and Sundararaman received us in the Ashram site. Bhagavan and Sadhu went round seeing the progress of the construction work and the growth of newly planted trees. Later they sat in the dining hall. They had, with other devotees, *idiaappam* and *thengaaippaal* as breakfast. Bhagavan said, “Rangaraja will also come back with us.” He then proceeded to Sudama with Sadhu and Sudama sisters.

Shaktivel came there and reported about developments in the house of Dr. Ramanathan at Madras where a burglary occurred and the identification of the culprits. Sadhu also reported to Bhagavan about the ‘light’ seen by Dr. Ramanathan in the shrine immediately after the incident, the discovery of Ashram money remaining intact and Vijaya’s words about how Bhagavan saved them. Bhagavan gave a patient hearing and then sent away Shaktivel.

Bhagavan and Sadhu went inside and relaxed for some time. At 9.30 AM, they got up again and went to the Ashram site again with Devaki, Prabha and Rajalakshmi. Many devotees were waiting there for darshan of Bhagavan in the pandal outside. We went in and the other devotees were also let in. Vasantha Durairaj and her group from Madras and many others were there. Vasantha rendered some songs and then Bhagavan asked Sadhu to give a talk on Ramnam.

Sadhu spoke for half an hour, narrating Master's life and sadhana. After the talk, we returned to Sudama with Master.

In the afternoon, when we visited the Ashram site again, Mani brought the news that Justice Venkataswamy has become the Chief Justice of Patna High Court. Devaki remarked that **Bhagavan studied in the Patna University. Bhagavan said that it was there He had heard the talk of Dr. S. Radhakrishnan.**

After watching the scaffolding work for the circular hall sitting on the chairs outside the darshan mandir, we went inside. Sadhu sat by the side of Bhagavan, while Devaki sat on the other side. Devotees sat in two rows in front. Dr. Rajalakshmi, Prabha and others sang songs.

Swaminathan came with message from Justice Arunachalam and the Superintendent of Police came there with a message from Smt. Kamali Sripal, wife of the DIG of Police. Yogiji asked him to request her to come on Sunday. Swaminathan brought his daughters and made them prostrate to us.

Swami Mathurananda came there and he was made to sit by Sadhu's side. Master asked Sadhu once again to give a talk on Ramnam and Sadhu did so. After the talk we again returned to Sudama. Bhagavan referred to Sadhu's description of Him as a Raja and said it may create a wrong impression. Devaki clarified that Sadhu had said whether living as a Beggar then or building an Ashram now, He was the same. However, Bhagavan said, "I am enjoying these comforts given by the sisters temporarily, but not a permanent arrangement." Sadhu and Bhagavan took rest in the afternoon after the meals.

In the evening Sadhu sat with Bhagavan and discussed about Nivedita. Bhagavan was happy to hear that Nivedita got First Class and said, "It is Father's blessing". When Sadhu told that she was trying for M.Phil., but because she belonged to forward community, it will be difficult to get a seat. Bhagavan remarked that reservation affected people with talent and it was all the work of politicians for vote bank. He said, mediocre candidates get through. Devaki remarked that Nivedita should go in for Ph.D. and she may get

scholarship which was a sumptuous amount like salary every month—some three or four thousand rupees. Bhagavan asked whether there was no reservation problem in it. Devaki replied that, for Ph.D., merit was considered. However, Sadhu clarified that when he got First Class First Rank in Madras University in M.A. and applied for UGC fellowship, he was informed that the UGC fellowships were reserved for S.C. and S.T. candidates. Bhagavan asked, “Is it so?”

Sadhu told Bhagavan that Bharati wanted Nivedita to be married, but he had not given any thought over the matter. Devaki asked why should we be busy for her marriage. She said, if Nivedita had any inclination for spiritual work to help Sadhu, she must be given freedom for that. Sadhu told Devaki that if he accepted the view, it might seem to be his selfishness and he should not wish that. Bhagavan said: “This Beggar totally agrees with Bharati Mata. Girls must be got married if they attain the age.”

Devaki: “Bhagavan, how can we compel anyone to get married?”

Bhagavan: “Devaki, you keep your woman’s liberation view with you. That is suited to the West, not to our country.”

Devaki: “No Bhagavan, I am not talking on women’s liberation. I just say that women must be free to decide.”

Bhagavan: “No Devaki, you again speak of woman’s liberation. It is our tradition that parents decide what is good for the girl. Paramacharya also holds the view.”

Bhagavan turned to Sadhu and asked him: “You know the views of Paramacharya?”

He was recalling the views of Paramacharya which we read at the time of upanayanam of Balakumaran’s son. Sadhu said, “Yes”.

Sadhu and Bhagavan spent some time lying outside in the verandah on two mats. Bhagavan asked Sadhu about his programmes in the

course of the month. Sadhu told Bhagavan about the changes in the programme of visit to U.P. and his visit to the South. Sadhu told Him about his proposed visit to Rajapalayam on June 25 and the possibility of programmes on 24th and 26th at Srivilliputtur and then programmes in Tirunelveli, Kalakkad, Kanyakumari, etc. Sadhu also told Him about visit to Alwartirunagari. Bhagavan told Sadhu about the Jeers in Tirupathi and the construction of Srirangam Gopuram by the Jeer of Ahobila Math. Sadhu told Bhagavan that his family belongs to Ahobila Math tradition. He asked Sadhu whether the Jeer of Vanamamalai was Tenkalai. He also referred to the dispute about the Namam at Tirupathi. Sadhu told Him about the dispute over the Namam to be put on the forehead of Kanchipuram Varadaraj temple elephant which went up to the Privy Council. Sadhu said that at the time of Vedanta Deshika, there was no distinction even between Vaishnavites and Samarthas and inter-marriages were prevalent. Sadhu told Him that Bharati was Tenkalai. Bhagavan remarked that both Devaki and Rajalakshmi were Vadakalai.

Bhagavan asked Sadhu when he will return after his tour. Sadhu said, he will return by 1st or 2nd July after the Alwartirunagari visit. He also told Bhagavan that Sri D.S. Ganeshan would join him either at Madras or where the programmes start. Bhagavan asked whether it was not Sri D.S. Sivaramakrishnan who used to accompany the sadhu. Sadhu said, he used to accompany, but because of his old age he is not able to do so anymore. Sadhu said, Sri D.S. Sivaramakrishnan was now aged 72. Sadhuji also told Bhagavan about the family of Sri D.S. Ganeshan.

Sadhuji told Bhagavan about the plan of Sargunam and others to collect funds for the Ashram and Sadhu's advice to them to get receipt books from the Ashram trust or ask the devotees to send money directly to the Ashram. Bhagavan said, Sadhu was right. He also advised Sadhu, "Do not get entangled in the fund collection. That will affect your Ramnam work. If they want, let them do it." Sadhu agreed to the advice. Sadhu told Bhagavan about the laying of foundation stone by him for a Rama temple

constructed by Dr. Rajalakshmi and Ramamoorthy. He enquired about the details of the project and blessed for its success.

Mani, Kulottungan and Sundararaman came to report about the progress of the work. Bhagavan made Rajalakshmi to sing a song of Periyasami Thooran. He said, Thooran's songs were the best. He asked Sadhu whether he had met Thooran. Sadhu said, he had not met him. Bhagavan said, he had written books on Mahakavi Bharatiyar. Sadhu said, he had studied Thooran's books for his Ph.D. research on Philosophy of Mahakavi Bharati. Bhagavan asked Sadhu about the details of his research, the period, etc. Sadhu said, he did the research work from 1979 to 1984 and then he left for South Africa to edit 'Yoga Lessons for Children', a prestigious publication of the Divine Life Society of South Africa. Though after his return he continued the work till his initiation by Bhagavan in 1987, he did not complete it and submit the thesis, though Dr. C.V. Radhakrishnan advised him to do so. Bhagavan felt, the research work should not be abandoned and it should see the light of the day.

Bhagavan asked Mani and Sundararaman whether the Ashram construction work would continue uninterrupted. They replied in the affirmative. Bhagavan assured them that funds would pour in. Sadhu told Bhagavan about Valliammai's intention to do anna daanam to the workers in Ashram construction for a day. Bhagavan asked about her health. Sadhu said, her health was improving, though she was visiting the hospital for bedsores.

Bhagavan gave prasad to Mani and Kulottungan and saw them off. Then He took Sadhu and Sundararaman inside and we had meals. Bhagavan and Sadhu went to bed early as they were tired and they slept off.

Sadhu got up when Bhagavan woke up at 2.30 AM in the next morning. After about an hour and a half, both of them went to sleep again and got up when milk came in the morning. Devaki brought coffee. Bhagavan asked Sadhu to take out the letters of

Lee Lozowick which Devaki had handed over to Sadhu on the instructions of Bhagavan. She read out some poems and then returned them to Sadhu. Bhagavan explained to Sadhu about the plan of Lee to construct his ashram adjacent to Bhagavan's ashram. He said, the land was purchased for the purpose in the name of Mani. Bhagavan told Devaki that He wanted Sadhu to be informed about the progress of the work.

Sadhu took out the letters of Lee, Michel, Krishna and Swami Satchidananda and read out to Him. Devaki read Lee's circular on Gurupoornima. She referred to the obedience of Lee's devotees. Master referred to an incident when Lee's words, "There will be room", had an electrifying effect on his three stout lady devotees cramped in a small room to accommodate Nivedita with them before leaving for Madras with Lee. Bhagavan also spoke again about Lee sitting on hot iron bars in front of His Sannidhi Street abode and refusing to come in after he was asked not to come in earlier. When Sadhu read out Michel's letter, Yogiji gave clarification regarding His blessing, "My Father blesses you!"

Devaki wanted to give Sadhu some cigarette butts of Bhagavan which Sadhu was preserving in his shrine at Madras. Bhagavan asked her to bring some cigarette wrappers also to be given along with the butts. Sadhu told Bhagavan about the preservation of the butts in a small drawer at the bottom of the glass case in which Bhagavan's life size portrait was preserved in the shrine at Chennai and about the daily prayers and arati at the shrine.

Sadhu had his bath and got ready for his journey to Chennai. Bhagavan presented to him mangoes as Prasad. He blessed the diary in which Sadhu had written his editorial and He also blessed the danda and kamandalu. Sadhu offered his salutations to Ma Devaki and she also reciprocated by prostrating to the sadhu. Then both Yogiji and Devaki came up to the gate to see him off. Bhagavan asked Sadhu to ask Nivedita to go in for research work. Sadhu took leave of them.

CHAPTER 3.4

BHAGAVAN PRAISES DISCIPLE “SHIVA WHO SWALLOWED THE POISON”

On Thursday, July 21, 1994, Sadhu accompanied by Vivek left for Tiruvannamalai and reached Master's abode by 11.30 AM. Though there was a big crowd around Him, Master called Sadhu and Vivek to come in and made them sit by His side. Sri Sankar, son of Anuradha, was also sitting there. Bhagavan introduced him to Sadhu and then asked whether the sadhu has brought TATTVA DARSANA copies. Sadhu asked Vivek to take the bundles out of the bag and place before Bhagavan. Bhagavan took the first copy into His hand and looked into it. Then He gave one copy each to Devaki, Prabha and Rajeswari and two others. Then He stopped the Bhajan and asked Devaki to read the editorial. Devaki read the editorial:

“Editorial

THE VISION OF TRUTH

Bhagavan Sri Ramana has taught that Self alone is Truth, Self alone exists, Self is in all and all in Self. This teaching has come down from the Seers of Vedanta, through innumerable sages and saints to Bhagavan Sri Ramana. One who adores all these preceptors, realizing the import of what they have taught, worships not many gurus, but the One whose different facets are the many.

TATTVA DARSANA, true to its name which means “the vision (or direct perception) of truth”, has been, over the ten years of its existence, projecting all these great preceptors of this Holy Land of Bharatavarsha as the “guiding lights” not only to the blessed people of this land, but to the entire humanity.

The last issue of TATTVA DARSANA, which is the First Decennial Number, has carried an editorial tracing the birth of **Sister Nivedita Academy** and its rapid growth in two

decades, including the advent of this quarterly inspired not only by the spiritual luminaries of the past, like Swami Vivekananda and Sister Nivedita, but also by those of the contemporary period, like Swami Chinmayananda, Mother Mayi and my **deeksha guru** Yogi Ramsuratkumar.

Ever since the inception of TATTVA DARSANA, it has been receiving the blessings and grace of my Master, Yogi Ramsuratkumar, and, after this sadhu's initiation by the Holy Master, on May 26, 1988, in the Banyan Tree Cave on the Holy Mountain Arunachala, this journal has also been, at His behest, campaigning for the propagation of the **Ramanama Taraka** – “**Aum Sri Ram Jai ram Jai Jai Ram**”, - a work very dear to His Master, Papa Ramdas, and Mataji Krishnabai.

In the month of November last year, my Master commanded this sadhu to write an editorial article to introduce Ma Devaki whom He chose as His “Eternal Slave”. This sadhu promptly obeyed my Master's command and the editorial, **The Eternal Slave**, appeared in TATTVA DARSANA, Yogi Ramsuratkumar 76th Jayanti Issue, Nov 93 – Jan 94.

This editorial, **The Eternal Slave**, has invited sharp criticism from some persons who claim to be devotees of my Master, and, **The Mountain Path** published by **Sri Ramanashramam**, Tiruvannamalai, in its June 1994 “Aradhana Issue” carries an article titled **Sri Yogi Ramsuratkumar** by Radha, presented as a review of TATTVA DARSANA, Nov 93 – Jan 94 issue.

The whole article appears to be a personal attack on poor Sadhu Rangarajan who is seen by the writer as one who has been changing his gurus one after the other from Swami Vivekananda to Sister Nivedita, to Mother Mayamma and to Yogi Ramsuratkumar, always giving up the ideals of the one and latching on to the other. She says, “Abandoning the Vedantic ideals of Swami Vivekananda, the profound presence of his former guru-ma Mayi Ma, he has now latched

on to Yogi Ramsuratkumar”, -- as though they are all different and their ideals contradictory to each other. Sow. Radha further says about this sadhu, “Foreseeing that the saint (Yogi Ramsuratkumar) will not be in the body for long, he has latched on to his ardent devotee Sri Devaki, as a sort of life insurance policy”.

Sri T.P. Meenakshisundaram, the great Tamil scholar, sang of my Master:

*“Pallaandu pallaandu palakodi nooraandu
Vaazhiya vaazhiyave
Yogi Ramsuratkumar neevir
Pallaandu pallandu palakodi nooraandu
Vaazhiya vaazhiyave”*

-- “Live long, live long,
live for several crores of hundred years,
Oh, Thou, Yogi Ramsuratkumar,
Live long, live long,
live for several crores of hundred years!” –

and He will. Therefore no insurance policy is needed for His disciple.

It is quite unfortunate that **THE MOUNTAIN PATH** should carry such an article, though the editor claims no responsibility for the signed articles. However, it is our unpleasant task to give a reply, not to refute the charges against this sadhu which do not deserve any cognizance at all, but to reassert what we have written in the editorial which has been subjected to such criticism.

Satyakama Jabala found his many gurus even in the bee, in the wind, in animate as well as inanimate beings. If this sadhu could see a guru in everyone around him, he would only be proud of that. There is, therefore, absolutely nothing wrong if he adores Ma Devaki, for she is the chosen instrument, “The Eternal Slave”, of my Master, Yogi Ramsuratkumar.

This sadhu came to know of Ma Devaki when she was just a Professor of Physics in Sarada College, Salem. It was after the initiation of this sadhu by my Master that she came closer when she took active interest in our **World Ramnam Movement**. Responding to the appeal of this sadhu, she organized **Ramnam japa yagna** in her educational institution. She used to come to this sadhu's abode, sometime to participate in the Jayanti of my Master organized at Madras, sometime to make some financial contribution and at some other time carrying some message to this sadhu from my Master. But on all these occasions, this sadhu saw in her only a younger spiritual sister and she too offered her respectful salutations and adorations to this sadhu. Why, even after being declared "the Eternal Slave" of my Master and called "Ma" by Him, she offered her salutations to this sadhu and sought his blessings. But this sadhu's head bowed before her for the supreme self-sacrifice she made in totally surrendering her little self at the feet of my Master and consecrating her whole life at His altar. Hundreds of young women adored Swami Vivekananda, but only a Miss Margaret Noble could turn out into a Sister Nivedita. Thousands worshipped the one who hung on the cross, but only a Mary of Magdalene could see His resurrection. All cannot become Devakis. To become a true devotee, total effacement of ego is necessary. How can those for whom "Yogi Ramsuratkumar is their all in all and their devotion directed to him and to no one else" consider the choice of the Master "a sour pill to swallow"?

Sister Devaki became Ma Devaki the moment she was accepted as His instrument by the great Master who tested her devotion and surrender before making her His "Eternal Slave". When the Divine chooses Its instrument, the instrument also becomes equally divine. Those who cannot perceive this are spiritually blind. In the words of my Master, "A sculptor makes a statue. The priest gives it **praana pratishtha**. Then it becomes an idol and whosoever falls prostrate at the feet of the idol, are protected by the deity represented by it."

There is no question of Ma Devaki “making a successful transition from her present one of the devotee – disciple to that of a mother embracing all those who flock to Yogi Ramsuratkumar without distinction and that with haste”. Ma Devaki has no independent existence once she has been chosen as His ‘Eternal Slave’. Her actions cannot be different from what He wills. If ever she should err, it will be only His error.

Yogi Ramsuratkumar is neither a Guru nor has He any disciple. “My Father alone exists, nothing else, nobody else, in the past, present and future.” – These words of my Master, repeated thousands of times by Him, must be echoing and reechoing in the ears of those who claim to be His devotees and who have come close to Him. Ma Devaki is a humble devotee who had the courage of conviction to give up her kith and kin and everything in life, and dissolve her little ego in Him, seeking her existence only in her humble services to Him. This sadhu is proud to adore her as ‘Ma’, and wishes all ‘Radhas’ – Lovers of the Lord – to become ‘Ma Devakis’ to see their Lord as ‘Godchild’.

Vande Mataram!

Sd/- Sadhu Rangarajan”

(TATTVA DARSANA, May-July 1994, Vol. 11, No. 2)

While reading it, Devaki became emotional when it came to the reference of Bhagavan’s physical body. After she finished reading, Bhagavan asked Sadhu also to read it. After Sadhu finished reading He made Mani read it and then Vivek also. After that, He asked Mani to distribute the copies to devotees present. He marked one copy for Ramanashram Library, signed it as “Yogi Ramsuratkumar, Tiruvannamalai” and asked Sankar to hand it over to the Ramanashram Library and then inform Him. He turned to Devaki and said, “Devaki, Rangaraja has done well the work that this Beggar gave to him”. He raised His hands and blessed the sadhu.

We proceeded with Bhagavan to Sudama in His car. He asked Mani to make arrangements for Sadhu’s stay. We had lunch with

Bhagavan at Sudama. Before taking the lunch, Bhagavan remarked, **“When the *Samudra Mathanam* took place, the *Halahala visha* came out. Shiva took the *visha*. Like that, Rangaraja has taken the abuses and attack against this Beggar and Devaki by writing this editorial to defend us.** There was a lot of talk about this Beggar’s stay with Devaki at Sudama. This Beggar had three spells of illness in 1991, 1993 and recently in 1994. Devaki wanted to be by the side of this Beggar at Sannidhi Street, but what people will say if, in the bazaar area, she were to live with this Beggar. Therefore, this Beggar agreed to come to Sudama with her and Prabha. After this Beggar came here, there was a lot of talk and criticism. Therefore this Beggar asked Rangaraja to write the Editorial introducing Devaki and Rangaraja did it, but that invited abuse and personal attack on Rangaraja and Rangaraja has faced it for us. He has given a strong and fitting reply. This Beggar feels that they may not write again, because it will be another six months for “The Mountain Path” to come, but if they write, one more reply can be given and with that we will stop.”

After the discussions on Sadhu’s editorial rebutting the write up in “The Mountain Path”, were over, Vivek presented his project thesis for M.E. Degree before Bhagavan for His blessings. Devaki read his dedication of it to Bhagavan and her. Then both of them signed it. Devaki wrote words of blessings too.

We went inside the room and sat for lunch. After the lunch, Sadhu told Bhagavan about Nivedita’s guide advising her to do M.Phil. before Ph.D. Devaki explained the university regulations to Bhagavan and He said, Nivedita could do M.Phil.

In the afternoon we came with Him to the Ashram site. There were a lot of devotees who had gathered for Bhagavan’s darshan. He wanted Sadhu to address them and speak on Ramnam. Sri D.S. Ganeshan had come and he took leave with a message for Sri Sivaramakrishnan. Then we dispersed and Sadhu and Vivek came to Seshadri Swami Ashram for night stay.

Friday, 22nd July 1994, was the auspicious Gurupoornima Day. We came to the presence of Bhagavan at 7.45 AM. He was making

devotees read TATTVA DARSANA editorial. He made Chandrasekharan, Raji Mani, Sundararaman, Devaki and the sadhu to read it again. He then remarked that “The Mountain Path” tried to destroy His work. When there was talk everywhere about Him and Devaki, He wanted the sadhu to write on Devaki and the attack was made on the sadhu for that. He blessed the sadhu for giving a fitting reply. After tiffin, we saw the working of the pump set. Bhagavan dropped the sadhu in front of the darshan mandir where Anuradha and Sankar were in the midst of the crowd of devotees. Bhagavan called Anuradha and told her that the sadhu was standing there. When she seemed to ignore, He called her again and told, “This Beggar says Rangaraja is there and you can talk to him.” She then immediately turned to the sadhu and prostrated to him. After Bhagavan left, Sadhu gathered the devotees in the pandal and held Ramnam chanting for some time.

When Bhagavan came again, we all went inside. Prof. Karunakaran had come and Bhagavan introduced him to Sadhu. The hall was well decorated and after the bhajan, Sadhu performed the padapooja of Bhagavan in the traditional way. It was the first time after his initiation by Bhagavan that Sadhu was performing padapooja to Bhagavan and that too on the auspicious day of Guru Poornima. Devaki and other sisters sang ‘potri’ verses when Sadhu performed the archana to Bhagavan’s feet. Bhagavan made Sadhu and Prof. Karunakaran speak on Gurumahima. Sadhu, in the course of his speech, referred to Veda Vyasa whose real name remained unknown. He was called Krishna Dwaipayana, because he was jet dark in complexion and was living in an island. After Sadhu’s talk, Bhagavan jovially remarked that He was asking everyone to chant His name. Sadhu explained the significance of His name, “Yogi Ramsuratkumar”, to the devotees.

In the evening there were bhajans and Sadhu performed pada pooja again to Bhagavan. He also chanted Ramnam for fifteen minutes and did Arati to Bhagavan before He left.

On Saturday morning, after sandhya and japa, Sadhu went with Vivek and Prof. Karunakaran to the presence of Bhagavan and had breakfast with Him. Before that, He made Devaki, Mani,

Sundararaman, Chandrasekharan, Karunakaran and Sadhu read the editorial again. Then He spoke how Prof. Karunakaran came into His contact. He referred to an incident when He sent off a person sent to Him by Prof. Karunakaran and Devaki got upset because it would lead to criticism in the Sarada College. Then Bhagavan called the person to His presence and gave darshan. While reading the editorial, Bhagavan remarked, “Rangaraja is right. If Devaki or Rangaraja errs, it is this Beggar’s error. They can’t commit mistake. If they do, this Beggar is responsible.”

Bhagavan explained to Prof. Karunakaran under what circumstances Sadhu Rangaraja wrote the editorial which has been criticized by “The Mountain Path”. He said, when there was so much of talk about Him and Devaki, He called Rangaraja and asked him to do it. He asked Sadhu whom He had sent to call this sadhu and Sadhu replied: “Saktivel”. Sadhu said, he came late in the evening and He sent back Nivedita with Mani and detained the sadhu in Sudama for discussions and asked the sadhu to write the editorial introducing Ma Devaki. Bhagavan continued: “Rangaraja has faced this attack for our sake.”

Sadhu informed Bhagavan about letter from Krishna. Bhagavan said, Devaki has already written to him asking him to accompany the sadhu in his North India tour. Sadhu spoke about letter from Lee. Devaki said, they have also received Lee’s letter expressing shock about the developments and has remarked that in his youth, he was also writing so thoughtlessly like Radha and he was reminded of those days. Bhagavan asked Sadhu about Devaki’s visit to his place and whether she had made any financial contribution. Sadhu told Him that she had given some 700 or 800 rupees. Vivek remarked that it was sent by Bhagavan through her. Bhagavan said, “This Beggar always takes, but never gives.”

Bhagavan referred to Radha’s attempt to ignore the sadhu, yesterday, and His insistence on her to talk to the sadhu. He said, “Radha fell prostrate at the feet of the sadhu and Rangaraja lifted her up. They won’t write again and as Devaki has said, Radha has repented for what she wrote.”

After breakfast, Sadhu, Karunakaran and Vivek called on Narikkutty Swami. Narikkutty spoke to us about his conversation with Ganeshan, about the lot of criticism of the write up in “The Mountain Path” and his own remark that it was not in good taste. He also spoke about David Godman’s reaction and Ganeshan’s defence that Yogiji wanted the write up. When the sadhu explained to him Bhagavan’s reaction to the write up, he was surprised.

Sadhu, Vivek and Karunakaran came back to the Ashram. Bhagavan had also come there. Justice Mishra, Justice Arunachalam, Dr. Ramanathan and families had come. Justice Mishra compared Bhagavan to Lahiri Mahashaya and said, “I see Kriya Yoga walking again after Sri Ramakrishna and Lahiri Mahashaya.” After Justice Mishra left, Bhagavan gave TATTVA DARSANA copies to Justice Arunachalam, Dr. Ramanathan and three others. He asked Justice Arunachalam whether he had read the write up in “The Mountain Path”. Justice said, he had read it. Bhagavan said, “Here is the reply from Rangarajan”. Justice read the reply and said, “A very fitting one.” Bhajans went on and at 12.00 noon, Bhagavan called Mani and asked him to take care of the sadhu, Justice and others and left for Sudama.

In the evening Bhagavan joined us again in the Ashram. Justice Arunachalam read out his Foreword to Sri D.S. Sivaramakrishnan’s book. Bhagavan handed over the manuscript to Sadhu and asked him to arrange the printing of the book. Arunachalam presented new appeal folders. Bhagavan presented the first copy to Sadhu saying, “I would like to give this to Rangaraja.” Justice Arunachalam told Him about the proposed meeting at Madras and Bhagavan immediately said, “Call Rangaraja to the meeting.” Arunachalam said, he will do so and take Sadhu’s guidance. The Bhajans went on. After Bhagavan left in the evening, we too retired to our room.

On Sunday, July 24, in the morning, Sadhu sat with Bhagavan over a cup of coffee. Mani and Sundararaman were also there. Bhagavan made them and Sadhu read the editorial again. Sadhu told Bhagavan about his conversation with Narikkutty Swami on the previous day and the information that Ganeshan had told Narikkutty that Bhagavan wanted the write up in “The Mountain Path”. Bhagavan

said, “Yes, this Beggar wanted them to write something on the article (editorial of Sadhu introducing Devaki) so that they could write about Devaki. It was this Beggar’s blunder, for Devaki rightly told this Beggar, ‘What they will write about me? Why do you ask them to write?’ And Devaki was proved right.” Bhagavan said, it was a shock to see the write up on the occasion of Shatabhishekam on June 10th. Devaki said, they were now trying to defend their writing by saying that Bhagavan wanted it. Bhagavan commented, “Rangaraja has done a marvellous work by writing this editorial. That is sufficient reply to them. They may not write anything further, but there is one per cent possibility and if they do so, another editorial can be written.”

Referring to Sadhu’s editorial, Bhagavan said, “When Vivekananda visited America, somebody told him that in India there were so many religions. Then Vivekananda replied that it was the glory of this country and he would like that each man had his own religion. So also Rangaraja has said that he would like to see guru in everyone around him.”

Bhagavan asked the sadhu about his first visit to Sarada College, whether it was after the Ramnam Movement was started. Sadhu replied that even earlier, he had been there for Sarada Jayanti. Devaki recalled Sadhu’s visit with Rajendran, devotee and attendant of Mayamma. Sadhu told Bhagavan that the write up in “The Mountain Path” was a blessing in disguise for him. It crushed his little ego that he was moulded by great mahatmas and he was respected by all. He said, Ganeshan knew him for more than 20 years since the days of Sadhu as Assistant Editor of “Yuva Bharati” and in spite of that he allowed such a write up.

Vivek gave Nivedita’s horoscope to Devaki. Devaki wanted Sadhu to write to someone, but Sadhu said it would be better if she herself did it. Devaki wondered whether she will have time, but Bhagavan supported Sadhu and said, “Devaki, Rangaraja wants you to write and you could find time.” Vivek asked Bhagavan to give him guidance about his future work. Bhagavan said, “Vivek can go for some job”. Sadhu recalled that he had offered his services to Bhagavan. Bhagavan said, “Here the work is given to some

architect. Father will see that you get a job.” Bhagavan wanted Sadhu to talk to some people about job for Vivek. Sadhu told Bhagavan, “Bhagavan, I would not go to anybody for Vivek’s job or Nivedita’s marriage. They are at the feet of Bhagavan and Bhagavan has to decide what is good for them.” Bhagavan replied: “But this is this Beggar’s work and you can do this Beggar’s work by speaking to people.”

Bhagavan was repeatedly telling, “Rangaraja, My Father alone exists; nothing else, nobody else in the past, present and future. All is Father and Father is in all. In the larger and largest and in the smaller and smallest, Father alone exists. There is no difference at all. Everything is Father.” Bhagavan asked Sadhu to extend his stay and Sadhu had the company of Sri Muthukumaraswami and Justice Sadayappan in Seshadri Swami Ashram.

On Monday morning, Sadhu and Vivek reached Master’s abode and had breakfast with Him. The day started with the reading of TATTVA DARSANA editorial and article in “The Mountain Path” again by Devaki. Bhagavan asked about the occasions that Devaki visited Sadhu’s abode for Bhagavan’s work. Referring to Radha’s remark that Sadhu has been changing his gurus one after the other from Swami Vivekananda to Sister Nivedita, to Mother Mayamma and to Yogi Ramsuratkumar, Bhagavan said that she was wrong and Sadhu had written about Bhagavan even when Mayi was alive. He also laughed hilariously at Radha’s remark, “Foreseeing that the saint (Yogi Ramsuratkumar) will not be in the body for long, he has latched on to his ardent devotee Sri Devaki, as a sort of life insurance policy.” Devaki remarked that great saints have gone from one guru to another for guidance. Bhagavan said, “The article has done good. It has immortalized Devaki, Rangaraja and Radha, giving wide publicity to all the three. ‘The Mountain Path’ has got a wide circulation all over the world. Because of the article, there won’t be any adverse effect on Rangaraja. Rangaraja is not at all affected by it. And nobody is going to believe by reading the article that Rangaraja wants to project himself. Nobody is going to accept what she has said. Instead, it will have only opposite effect. That is going to do only good to Rangaraja.” Sadhu pointed out to the remark of Radha to Ramachandra Rao that she should have been in the place

where Devaki is now. Devaki remarked that Radha had made such intentions clear earlier also. Sadhuji told Bhagavan that Ganeshan and Radha had great respect and regard to the sadhu in the early days and it was Radha who took the sadhu to Ananda Ramana for the first time. He added: "Bhagavan, people show respect and regard to me in the early days, but when they come closer to you, they feel that they need not show any more respect to this sadhu or others with You. Perhaps that is my *jataka raashi*." Bhagavan laughed aloud and said: "That is true, but what can be done! That is My Father's Will!"

Bhagavan said that Ramnam was spreading all over the world. He asked, "If *Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare* could spread all over the world, why not *Aum Sri Ram Jai Ram Jai Jai Ram*?" Sadhu said, it was spreading everywhere and added in his northern India tour in which Krishna Carcelle of France is to join him, they will do the campaign in many more places in the North. Bhagavan referred to the T. shirt with His photo on it, brought out in France, for distribution in France and in African countries. He also said that Michel wanted the contents of his French book to be checked up by Devaki with the help of Krishna's translation, but He asked Devaki to write to him to send it to Sadhu for editing. Sadhu agreed that he will do the editing.

Sadhu spoke about the missing currencies from two envelopes that he received from Mr. Thierry of Japan and Mr. Govender of South Africa and said, sometimes people in the post office steal the money. Sadhu also told Bhagavan that whatever money He had given him was kept in His shrine at Chennai and that was also taken away by somebody. Bhagavan laughed and said, "This Beggar never gives. He also loots you" and asked "How many TATTVA DARSANA copies you have distributed free". Sadhu replied, "This time, 170 copies and earlier about 250." Devaki said, this time he had given it to the Ashram. Bhagavan jovially remarked, "But the Ashram is not going to give him any money. We are all looting him." Sadhu immediately responded: "Bhagavan, it is all Yours. Everything belongs to You." Devaki remarked jokingly, "The whole world belongs to Him, but for a piece of land He has to pay rupees forty-one lakhs." Yogiji spoke about the efforts to purchase land for Lea

Lozowick, adjacent to the Ashram, and the efforts of Mani and others. Bhagavan said, Mani had spent thousands of rupees for Ashram work and asked whether he had helped in Ramnam work. Sadhu replied that he had helped in organizing Bhagavan's Jayanti and Akhanda Ramnam work under the auspices of Yogi Ramsuratkumar Youth Association. Bhagavan also referred to the work of Pon Kamaraj in setting up the idol of Bhagavan in Kanimadam and arranging, with the help of Dr. T.I. Radhakrishnan, some Namboodiri to do the regular poojas to the idol.

Bhagavan came in His car and dropped Sadhu and Vivek in Seshadri Swami Ashram before their taking leave for Chennai. He took the danda and Kamandalu of the sadhu and blessed it. Sadhu told Bhagavan about the remark of Jeer that he must have *tridanda*. Bhagavan explained to Devaki, "The Advaitin sannyasins have *eka danda*, the Dwaitins *dwidanda* and the Vishishthadavaitins, *tridanda*". Before leaving, Bhagavan blessed Vivek saying, "Father will see that you get a job soon." He also reminded Devaki that she must write for Nivedita's alliance. He waved His hand while leaving in the car.



CHAPTER 3.5

SADHU AND BHARATI STAY WITH BHAGAVAN AND DEVAKI

On Sunday, August 21, 1994, Sadhuji accompanied by Smt. Bharati, started for Tiruvannamalai in the afternoon and reached there by 5.30 PM. Bhagavan and Devaki received them at Sudama. Dr. T.I. Radhakrishnan of Trichur, Viji Akka and Rajalakshmi were also there. Bhagavan asked Dr. T.I. Radhakrishnan whether he had read the article in “The Mountain Path” and Sadhu’s reply to it. T.I.R. said that he had read both the articles. Yogiji told him that it was an attack on Him. He explained how under certain circumstances He came to stay in Sudama and people started talking adversely about that. “This Beggar was seriously ill and Devaki wanted to be by the side of this Beggar. She said, she could not leave the Beggar in that condition and either this Beggar must come to Sudama or she would stay here (in Sannidhi Street abode).” Devaki interrupted to say that Bhagavan remarked that nobody had ever talked to Him like that. Bhagavan continued: “This Beggar did not want Devaki to come and stay in that place which was busy bazaar area. So he came and stayed in Sudama and people started talking adversely about that. It was in that condition that this Beggar wanted Rangaraja to introduce Devaki properly and Rangaraja did an excellent work by writing a nice editorial introducing Devaki and Sudama sisters. But, some people did not like the way in which he introduced Devaki and Sudama sisters and, therefore, they attacked Rangaraja. Though it was directed against Rangaraja, it was an attack on this Beggar and Devaki.”

T.I.R. said, he at first did not know who this Radha was and after coming here he came to know that it was Anuradha. He wondered why she should write so. Devaki explained that they—Anuradha, Janardhanam and Anjaneyulu—were all in one group and they did not want Bhagavan coming and staying at Devaki’s place. She pointed out how the picture of Bhagavan with her was refused permission to be placed in the darshan hall, though Bhagavan sent it

there. Bhagavan remarked, “That darshan mandir is built by them. Therefore, this Beggar said, it need not be placed there anymore.”

Devaki said, Anuradha must have been instigated to write like that. Dr. T.I. Radhakrishnan remarked, “But, they did not attack Yogi or Devaki.” Referring to the remark of Radha that Rangaraja has been changing his gurus one after the other, he jocularly said, “If Rangaraja had given up Vivekananda and taken to Nivedita and then Mother Mayi and then Yogi Ramsuratkumar, he must be very old now, living from the times of Vivekananda.” Bhagavan intervened, “Yes, yes. And knowing that this Beggar would not be in the physical body for long, he is clinging to Devaki now as ‘life insurance policy’. That is what they have written” and Bhagavan burst into a hearty laughter. T.I.R. remarked, “In the spiritual history of great Masters, you find that some had many gurus.” Devaki said, “That is what Rangaraja has also written in his reply. He has written about Satyakama Jabala who saw Guru in living as well as inert beings.” Bhagavan remarked, “By reading Anuradha’s article, nobody is going to believe the charges raised against Rangaraja. Rangaraja is so well known that nobody will believe what she says, that he is trying to boost his own image by praising gurus. Rangaraja has been praising all the great saints. On how many saints he has written!” T.I.R. said, “Yes, yes. I read his recent article on the Silent Saint of Lakshmipuram who passed away recently. While we were in Kanimadam, we had met Him.” He turned to Sadhu and asked whether he had gone with him to see the saint. Sadhu replied that he went separately with Murugadas. Devaki remarked that Om Prakash Yogini had brought out a booklet on the silent sage. Dr. T.I.R. pointed out that the saint was given some medicines, but He did not take them. An advocate, Krishna Pillai, and another one were taking care of Him. Bhagavan said, “So Rangaraja was attacked only because of this Beggar coming here and His staying here was not liked by those people and Rangaraja introduced Devaki and Sudama sisters in such a way that they could not digest.”

Sadhu told T.I.R. that the irony of it was that Radha came and prostrated to him on Guru Pooja Day in the presence of Bhagavan. Devaki commented that she did so involuntarily. Bhagavan said, “This Beggar pointed out to her again and again Rangaraja standing

there when she was talking about Kanimadam and she immediately prostrated to him. Nobody compelled her to do so and it was voluntary.” Sadhu said, Ganeshan tried to defend her write up by saying that Master wanted it. T.I.R. laughed.

Dr. T.I.R. asked Sadhu about the invitation that the latter had sent him. Sadhu said, it was about the Paduka Pooja of Sri Samarth Ramdas. Sadhu reported to Bhagavan about the grand reception to the Padukas and Ramnam Satsang on August 15. Bhagavan said, it was all Father’s Grace. Sadhu also told Master about the visit of Mataji Jnaneswari to Madras and added that she wanted to come to Tiruvannamalai, but could not do so because of a fracture in her leg and she wanted her namaskars to be conveyed to Bhagavan. Master wanted His pranams to be conveyed to her. He said, she was close to Poojya Swami Satchidananda and comes and stays in Anandashram. Sadhu pointed out that Poojya Swami Chidananda is also the President of Shanti Ashram. Yogiji recalled Mataji Krishnabai’s request to the Swami to come and stay in Anandashram for fifteen days, every year. Sadhu informed Bhagavan that Mataji Jnaaneswari has invited him and Bharati to visit Todapalli Hills and offered to pick us up from Kakinada in her ashram car. Yogiji blessed our proposed trip in the month end. Sadhuji told Yogiji about the article on Makarand Paranjpe in the Indian Express. He took it and thanked Sadhu for pointing it out to Him. He asked Sadhuji to meet Poonjaji at Lucknow and Makarand at Delhi.

We all went with Bhagavan to the Ashram site to attend the Ganapathi Pooja by Sri Diwakaran Namboodiri, Rawal of Badrinath, and his party. Yogiji made Sadhu sit by His side, holding his hand throughout the pooja and homa. After the pooja and homa, we all returned to Sudama. T.I.R. left for Ramanashram and Bharati and Sadhu stayed with Bhagavan and Devaki.

On Monday, August 22, 1994, Sadhu came to the presence of Bhagavan. Bhagavan made Sadhu sit by His side and started feeding him cucumber bits. A whole plate was emptied by Him by putting the bits into the palm of Sadhu, He Himself taking very little and giving some to Devaki. He shared His ragi porridge also with the sadhu. Dr. T.I.R. came and we proceeded to the Ashram site with

Bhagavan and Sudama sisters. While the homa was taking place, Bhagavan made Sadhu sit by His side and Devaki was fanning them. After the homa, all of us returned to Sudama for breakfast. Sadhu took only some gruel. Bhagavan asked him about Vivek and Sadhu told Him about the interview that Vivek was attending on that day. Bhagavan and Devaki told about Sri Varadaraja Perumal and wanted Vivek to contact him. Devaki said, he was an Iyengar. Bhagavan recalled His contact with him since 1960s when they used to smoke together sitting outside the Gnanananda Tapovanam and Devaki remarked that he was the only one who even now sat with Yogiji and smoked.

Devaki wanted Sadhu to take any food offered as Prasad by Bhagavan, but Sadhu took only the Homa Prasad offered by Bhagavan. Yogiji said, “Rangaraja is observing this fast for many years. Let him have it.”

Devaki suggested to Bharati to wear white or light coloured sari, but Bhagavan said, “No question of Bharati wearing white sari. Let her wear whatever she likes. Rangaraja wears this ochre dress, but she need not change her dress.” Bhagavan was very happy that Sadhu was taking Bharati to Todapalli Hills. He said, He had not gone there, but was getting the “Peace” magazine of Shanti Ashram. It was stopped for some time, but after Sadhu told Mataji Jnaneswari, they started sending it again to Him.

Sadhuji told Bhagavan that Krishna Carcelle was going to video the Ramnam programmes of the sadhu in the north when he travels with the sadhu. He also informed Bhagavan that Sri D.S. Sivaramakrishnan was expected to come there in the noon. We relaxed for some time and then again went to the Ashram site at 10.00 AM. Yogiji laid the foundation for the second floor and we sat for discussions with the contractors regarding the construction. Some devotees came for Darshan and later we returned to Sudama for lunch. Dr. T.I.R. joined us. Bhagavan was repeatedly saying, “All are in Father and Father is in all.” Then he turned to Sadhu and said, “Rangaraja, let this Beggar put it in other words. **I alone exist and everything is in Me. I am in everything.**”

Devaki recalled that Sri T.N. Venkatraman of Ramana Ashram wanted to take Yogiji's blessings after taking to sannyasa, but Yogiji insisted that He and Devaki should go to the Ramana Ashram to take his blessings and they did go there. At the time of lunch Sadhu took some gruel. TIR went to Ramanashram to attend to some work and returned. We were all sitting in the verandah. Master all of a sudden called Prabha and asked her, "Do you know who this Beggar is?" She was a little puzzled and kept silent. He insisted on a reply. She muttered, "Bhagavan". He called Shanti and asked the same question. She replied: "Swami" He then turned to Sadhu and asked him the same question. Sadhu smiled and replied: "*Yato vaa imaani bhootaani jaayante, yena jaataani jeevanti, yat prayatyabhisamvishanti.*" He wanted Sadhu to explain it in English and Sadhu said, "That from which everything arises, that by which everything is sustained and that into which everything returns." Bhagavan then asked Dr. T.I. Radhakrishnan and he replied that he knew Him only as his spiritual guru. Bhagavan then asked Devaki and she replied jovially as a professor of physics: "quantum physics and thermodynamics". All of us burst into laughter. Bhagavan then quoted Upanishad and said, "**I know everyone, but none knows me.**"

Yogiji asked Sadhu what all he learnt when he was with Swami Chinmayananda. Sadhu replied, "Geeta four chapters—II, XII, XIII and XIV—and Isha, Kena, Katha, and Mandukya Upanishads, besides Bhajagovindam, Vakyavritti, Narada Bhakti Sutras and Viveka Choodamani." Bhagavan asked Sadhu to repeat the list and then asked whether Swami Chinmayananda had given initiation to him. Sadhu said, Swamiji gave initiation only to those brahmacharis who were trained in Sandeepani Sadhanalaya. Dr. T.I.R. asked Sadhu whether he had gone to Sitabardi Ashram. Sadhu replied that he had not and he may go during his visit to the Himalayas. Devaki asked Sadhu whether he should still continue Gayatri Japa etc. Sadhu replied that in Vaishnava Sampradaya, sannyasis wear Yajnopaveeta and do all nitya karmas and aradhana. Devaki remarked that Vaishnava Acharyas have all gone through Grihastha dharma. Sadhu said, in Vaishnavism, to become a Sannyasi, one must beget a male progeny. T.I.R. jovially remarked that he could not then take to sannyasa because he had all daughters. Yogiji asked

Sadhu, “Which Vaishnava Acharya gave you Sannyas?” Sadhu laughed looking at Him and holding the palms in pranam. T.I.R. immediately remarked, “Yogi Ramsuratkumar is a Vaishnava Acharya.” Devaki recalled that Bhagavan had insisted that the Kumbhaabhisheka at Kanimadam should be done in Vaishnava Acharya. Yogiji asked whether Vivek knew Vishnu Sahasranamam. Sadhu replied that he knew it and he also chanted the Vedas and did Sandhyavandanam regularly. Yogiji said, He wanted Vasu also to do Sandhyavandana regularly and added, Sri Ki. Vaa. Ja (K.V. Jagannathan) also used to do it.

Devaki wanted to give some sarees—all in white—to Nivedita. Yogiji said, they can be used by Nivedita and if Bharati wants to use it, she can put some colour print on it. Devaki gave the glad news that Rajalakshmi was going to resign her post as Head of the Department in college and join her in Sudama. Sadhu said, she was sending Ramnama counts from the college and she must now find someone to send it regularly. He recalled that she gave the last figure of 54,50,000 and some likhit japa also.

Mani came and we all discussed about the dakshina to be given to the Namboodiri priests for religious rites in the Ashram. Sadhu suggested to Dr.T.I.R. that we could pay whatever we had paid as Dakshina at the time of consecration of Kanimadam temple. Ultimately, Rs.1750/- was fixed for the chief priest, Rs.1200/- each for three others and Rs.1000/- to one who came with them. Mani was sent away with the necessary instructions by Bhagavan.

The discussion then turned about the Namboodiris of Kerala. Dr. T.I.R. explained how Parasurama gave the entire Kerala as dana to them, how they possessed 90% of land in Kerala and how the Land Ceiling Act brought by Chief Minister E.M.S. Namboodiripad deprived them of their possessions. He also said, Namboodiripad informed secretly some Namboodiris of the Government plan and added that though he was a communist, he used to chant Vedas secretly. When the talks turned to the subject of Namboodiripad’s regime, Sadhu told Bhagavan about his arrest as a student leader in Kerala during the famous “*Orana samaram*” (One anna agitation) for boat fare concession. Dr. T.I.R. also recalled about his

participation in it. Then we recalled the names and events and discovered that T.I.R. was just one year senior to the sadhu in the college at Ernakulam and he was colleague of Sadhu's brother, Lakshmikanthan. We recalled the tear gas shell dropping at boat jetty, Sadhu's hunger strike and other incidents that took place at that time. We also recalled our association with the family of Chinmaya and his relations, Indira, Janaki and others. Bhagavan was all the time just listening to our interesting conversation about our past.

In the evening, we went to Ashram site where devotees had gathered for Bhagavan's darshan. Sri D.S. Sivaramakrishnan had come with Sri Seetharaman. Mani informed Bhagavan about the first instalment of donation of Rs. 20,000/- to the trust by Sri Dinakaran who came with Chandrasekharan and Thyagarajan. Sadhuji informed Bhagavan about the arrival of Sri D.S. Sivaramakrishnan and he was called in. He placed some new poems at the feet of the Master and He handed over them to the sadhu. After the darshan time, we returned to Sudama and Sadhu read out to Bhagavan some of the poems of Sri D.S.S. Sadhu pointed out that all the answers that we gave to Bhagavan to His queries in the afternoon—"Who is this Beggar"—were in a poem, "Who is the Yogi?"

Sadhu asked Dr. T.I.R. about his family and said that he could not meet his children as he came to Dr.'s house at Trichur in the midnight and left in the early morning. Dr. asked Sadhu whether he would visit again and Sadhu replied that he may come in the year end. We all moved again to the Ashram for Mahalakshmi Pooja. Bhagavan made Sadhu sit by His side throughout the pooja. The priests were honoured and then we returned to Sudama. Dr.T.I.R. and Rawal took leave of Bhagavan. Sadhu went out to make a phone call and met Sri D.S.S. in the Seshadri Swami Ashram. On his return, Bhagavan asked whether he spoke to Vivek. Sadhu said, he spoke to Nivedita and Vivek and that Vivek has been asked by the IIT professor to come on Thursday.

Vijaya Akka and Rajalakshmi made an offering of Rs. 500/- to the sadhu through the Master and took his blessings. Bhagavan asked Sadhu about the offer of land to Sister Nivedita Academy by

someone in Kanhangad. Sadhu said, it did not come through as there was some problem in the family of Balasubramaniam and dispute with his nephews. He said, Valliammai Achi too could not help us and Dr. Rajalakshmi's offer too did not materialize as the land was in the possession of someone else. Sadhu told Bhagavan about the small abode in which he was living and about the threat to the collection of books and journals of Yogi Ramsuratkumar Indological Research Centre Library. Bhagavan assured, "Father will see that you get a suitable place." Later, Sadhu took rest with Master.

In the early morning on Tuesday, after the morning coffee with Bhagavan, Sadhu did Sandhya and Japa. Master went through some of the letters He had received. There was one from Richard 'the Crusader', of USA. Bhagavan asked about Suresh and Sadhu told Him about the research work Suresh was doing. He also told about Suresh's connections with Gayatri Pariwar. Bhagavan asked Sadhu to tell Him in detail about the Gayatri Pariwar and Sadhu spoke about Sri Ramsaran Acharya and Vidya Devi. Sadhu informed Bhagavan about D.S.S's request to recite some of his poems before Bhagavan. Instructing about the publication of his book, Bhagavan said, the photo of Sri T.P. Meenakshisundaranar with Him should come on the cover page. Sadhu said, the photo will be printed in photo brown colour. He asked Sadhu how he would manage for the funds for printing. Sadhu replied that His grace would help him. Bhagavan asked Sadhu about Hargopal Sepuri's book which we had published. Sadhu replied that 500 copies were given to the author and the rest distributed. Bhagavan wanted Sadhu to write a good introduction to D.S.S's book, introducing D.S.S.

We all went to Yagashala and attended the Gayatri homa performed by Suresh and then returned to Sudama. Bhagavan expressed happiness that Bharati was accompanying Sadhu to Todapalli Hills. Sadhu discussed with Devaki about programmes on December 1st and asked whether he should be at Madras or come to Tiruvannamalai. Bhagavan did not say anything. We

relaxed for some time and then started for the Ashram where devotees had gathered for darshan at 10.00 AM. Bhagavan wanted Sadhu to be seated by His side. Then Sri Perumal Raja and Sri D.S.S. who were there, were called in. Some songs were sung. Then Bhagavan got up and told Sadhu, "This Beggar wants to make use of your danda." Sadhu gave his danda to Bhagavan. Holding Sadhu's danda in His hand, Bhagavan walked up and down the hall. Rajkumari's group sang songs. Yogiji asked Perumal Raja to sing a song and to speak. He sang a song and narrated his experiences. Yogiji asked D.S.S. to sing his songs. He recited his poems and sang one more song in Kuravanji metre. Sadhu and Devaki set it to tune and sang it. Master asked whether it would become bulky if we add more songs to D.S.S.'s book. Sadhu suggested that we can have a separate book of songs including Stuti Panchakam in it and Bhagavan agreed to it. Master told DSS that his photo could be given in the book of songs. On Devaki's suggestion, He asked a devotee to take His photo with D.S.S. and Sri Perumal Raja for their books. We then returned to Sudama.

Devaki commented about the childlike response of D.S.S. when the suggestion to take his photo with Bhagavan was made. Sadhu spoke to Master about the intense devotion of D.S.S., D.S. Ganeshan, and all members of their family. Bhagavan said, they were very devout and were helping the sadhu in the Ramnam work also. Then Bhagavan narrated His contact with D.S.S. He said, D.S.S. was receiving some Avadhuta in his house in Pudukkottai and later he was with Swami Lalithananda and Sri P.R. Gopalakrishnan. Then he was with Swami Gnanananda and after passing away of Gnanananda, he started taking interest in Yogi. Yogiji narrated an incident when he went to Tirukkoilur with a devotee from Arani and D.S.S. made Him and the devotee stay outside the dining hall. Yogi and the devotee went without food for the next day also and when Gnanananda came to know of this He made D.S.S. apologize to Yogi. It was in 1960 and in 1963, when D.S.S. fell ill, Yogi caught a bus and proceeded to Tirukkoilur all alone. He was by the side of D.S.S. and the latter

became very devoted to Yogi since then. He continued: “After the passing away of Gnanananda, devotees were leaving the Ashram one after the other. Some persuaded this Beggar to go and stay there, but those there complained that while they were mourning the departure of their guru, He was diverting their attention. Therefore, He returned. Haridas Giri and another devotee took Him there for Ramanavami. This Beggar asked Haridas, and Haridas sang some songs in the evening. That was all. This Beggar liked to take food in D.S.S.’s house. Lakshmi used to serve this Beggar. Have you seen Lakshmi?” Sadhu replied that he had not.

Bhagavan said, He did not know much about Sri D.S. Ganeshan. He asked how D.S.G. met with accident. Sadhu explained everything and told Bhagavan about the difference in the x-rays taken before his coming to Bhagavan after the accident and later in the Royapettah Hospital at Chennai where he was taken on the advice of Bhagavan. He said, “It is all Father’s Grace!”

After food we took some rest. At tea time, Devaki was preparing some apple fruit for the sadhu. Bhagavan asked Devaki not to peel off the skin of the fruit for it contained vitamin. He said, “Rangaraja can take it with skin. Just cut the fruit into slices. That is enough.”

When the time came for Sadhu’s taking leave of Bhagavan, He told Devaki that He wanted to leave us and asked her whether she wanted to say something. Devaki brought white saris and gave it to Bhagavan to be presented to Nivedita. Sadhu asked for some photos and she gave some. Bhagavan gave some fruits to Sadhu and blessed Sadhu’s danda and kamandalu. Sadhu told Bhagavan that he will send the Telugu translation of “Glimpses Of A Great Yogi” through Vivek or Nivedita and come after the Andhra trip. Sadhu told Him that the second part of the Glimpses was also getting ready and it will cover about Devaki and Sudama sisters. Bhagavan said it was alright. Devaki told Bhagavan that they could ask driver Ravi to drop Sadhu and Bharati at bus stand and Bhagavan asked her to do so.

CHAPTER 3.6

RAMNAM CAMPAIGN EXPANSION IN THE SOUTH AND NORTH

CHAPTER 3.7

RELEASE OF

“ARUNAI YOGI GURU NAAMA MAHIMAI”

Sadhu phoned to Yogi Ramsuratkumar Ashram on Saturday, January 14, informing Bhagavan of his visit to Tiruvannamalai on the next day.

On Sunday morning, Sadhuji, accompanied by Nivedita, left for Tiruvannamalai and reached Master’s abode in the noon. Master was just leaving the darshan hall. As soon as He saw the sadhu, He came near the sadhu, held his hand for some time looking at him and showered blessings. He asked Mani to arrange for Sadhu’s stay with Sri D.S. Sivaramakrishnan who was already there, and left for Sudama. In the evening session, a German devotee came to Master and asked Him clarification for some doubt. Bhagavan pointed to Sadhu and asked the gentleman to speak to Sadhu. Later, He called both of us and asked us to sit by His side. He asked Sadhu about the foreigner’s question. Sadhu told Bhagavan that it was about Yoga and Psychotherapy. Bhagavan asked, “What is psychotherapy?” Sadhu explained to Him and said, the friend’s question cannot be answered in just a few minutes conversation. Master turned to the friend and said, “This Beggar doesn’t know anything about all this. His Master taught Him only Ramnam—chanting “*Aum Sri Ram Jai Ram Jai Jai Ram*” all the time. That is the only Yoga this Beggar knows. That is what My Master asked me to do.”

Sadhu told Bhagavan that the latest issue of TATTVA DARSANA, which he has brought to be placed at His feet, carries editorial on Yogi Ramsuratkumar and Ramnam. Sadhu placed the issue before Him. Bhagavan presented the first copy to the foreigner and asked Sadhu to read the editorial. Sadhu read it. He asked how many copies Sadhu has brought. Sadhu said, “About 120 copies of TATTVA DARSANA and equal number of copies of *Arunai Yogi Gurunama Mahimai*.” He asked what was the price of TATVA DARSANA. Sadhu replied, “Rs. 7.50”. Then He said, those who wanted it could take it after paying for it. He wanted Devaki to announce that. Devaki spoke about TATTVA DARSANA and announced that those who want it can purchase it. People came in queue and collected the copies from the hands of the Master. Mani collected the price from them. The total amount came to about Rs. 400 and it was placed before the Master. Then Bhagavan took the Tamil book, *Arunai Yogi Gurunama Mahimai* and asked Sadhu to read the publisher’s note. Sadhu read it. Then Bhagavan asked Sri Sivaramakrishna Iyer to speak. Sri D.S.S. read the introduction and spoke a few words. Then Master started distributing it. Devotees once again came in queue and purchased the copies. About Rs. 700 was collected. Bhagavan wanted all the amount to be given to the sadhu. Sadhu said, the books were brought for the Ashram and he wanted the amount to go to the Ashram. Bhagavan declared emphatically, “No!” He then continued, “Ashram accepts it, but it would go to you for meeting the printing expenses.” He then handed over the money to the sadhu. Yogiji then made the sadhu read the forewords of Sri T.S. Arunachalam and Sri G. Sankararajulu.

Sri Ganeshan and Sow Anuradha came with Sri Krishna and Sri Sarma of J.K. Foundation, Varanasi. Yogi asked Sadhu to keep contact with the latter when he visits Varanasi. Bhagavan was told about the passing away of Sri Ramaswami Pillai and an article in the ‘Mountain Path’ was read out to Him. While dispersing all, Bhagavan asked Mani to take care of Sri D.S.S., Sadhu and Nivedita. He then left for Sudama.

On the next day morning, Sadhu and Nivedita joined Bhagavan for breakfast in the Ashram. Sudama sisters were singing songs. Someone brought some garlands. Yogiji garlanded the sisters and

put one garland around Sadhu's neck. He asked Sadhu to garland Sri D.S.S. also. Ma Devaki started reading Papa Ramdas's book on Himself. When she read about Papa immersed in Ramnam, Yogiji turned to Sadhu and said, "Rangaraja is also doing the same!" Every time Devaki read about Papa, Bhagavan compared Rangaraja and when she read about Papa's attitude to Universal Religion, He again remarked, "Rangarajan also agrees that God is one and Ram is not confined to caste, creed, community, etc." He was obviously referring to the editorial in the latest TATTVA DARSANA and then said, "Papa asked this Beggar to do Ramnam, but this Beggar could not continue after one week. He died. Thereafter, everything was Father only." When the reference to the criticism of Papa's wearing ochre robe and holding just 'Ramdas' name came, Yogiji remarked, "What the inner conscience said, He obeyed." Bhagavan again turned to Sadhu and said, "Rangaraja has also no 'ananda' or 'das'. Someone remarked, Vaishnava Acharyas had 'dev'. Bhagavan said, "Ramanuja, Shankara and Madhwa did not have 'dev' or 'ananda' behind their name." Devaki remarked, "They have 'acharya' behind the name. Rangaraja can have 'acharya'." Bhagavan said, "No necessity for that!"

The discussion then turned on 'obeying the commands of inner consciousness' and 'obeying the commands from the Master'. Yogiji referred to an American asking Him whether He found His state alright and whether He was happy. Yogi replied to him that He did not think of happiness or anything. He saw Master alone everywhere. Bhagavan said, he asked Rangaraja to spread the 15,500 crore Nama japa work of Mataji everywhere and he is doing it. He continued, "But, the work keeps Rangaraja away and we are not able to be together as often as we want." He paused and added, "Some alternative is to be found." Sadhu felt that it was an indication of the Master that He wanted Sadhu's presence by His side. Devaki prayed that they must do the work perfectly and He should bless them. Bhagavan remarked, "You all do this Beggar's work perfectly as Rangaraja is doing."

Bhagavan started recalling the article in 'The Mountain Path' criticising Sadhu Rangarajan's editorial in TATTVA DARSANA introducing Ma Devaki as "The Eternal Slave". He told Mani that

the editorial was written when there was criticism of His coming and staying in Sudama and said, “The way Rangaraja did it, comparing Devaki to Devaki of legend, put down all criticism, but angered some. Therefore the ‘Mountain Path’ article was written attacking Rangaraja. Nobody would believe what was written about Rangaraja.” Devaki remarked that many had severely criticized the article and added, “The result is, Ganeshan and Anuradha are now out of the ‘Mountain Path’—the karmaphala!” Sadhuji recalled his visit to Sri Poonjaji’s ashram in Lucknow, meeting Ganeshan and Anuradha there, and Sri Poonjaji going through their article and Sadhu’s. Yogiji remarked, “He must have read both the articles.”

In a jovial mood, Bhagavan taunted the sadhu, “This Beggar doesn’t know whether Rangaraja remembers Him all the time!” Sadhuji immediately replied, “Bhagavan, I sit under Your portrait at home all the day and sleep there itself in the night. All the 24 hours of the day, I am in Your presence only unless I go out for Your work. Therefore there is no question of any moment that I don’t remember You.” Bhagavan raised His hands and blessed Sadhu for some time. When He was about to leave, Sadhu told Him about the invitation from South Africa. He said, “There is a long time for July. We will see.” He then left for Sudama asking Sadhu to stay with Sri D.S.S. He also asked Sri D.S.S. to be with Sadhu.

On Tuesday, January 17, Sadhu, Nivedita and Sri D.S.S. joined Master for breakfast in the morning at the Ashram. Bhagavan asked Sadhu to sing Ramnam. Then he asked Nivedita, Rajalakshmi and Sri D.S.S. also to sing. Sri D.S.S. then got signature on his copy of the Tamil book. Master asked him how long he had kept it pending publication. Sri D.S.S. replied, “From 1976, for 18 years.” He told Master about his manuscript of Tamil poems, “*Gurunathan paathangalil Kadambamaalai*”. Bhagavan asked Sadhu to take up the publication of that work also. Sri D.S.S. said that his nephew would also help in printing. Yogiji asked Sadhu to get the forewords from Sri T.S. Arunachalam and Sri Sankararajulu again.

Bhagavan asked Sadhu about his programme, whether he was returning to Chennai. Sadhu told Bhagavan that the boy fixed for Nivedita is coming from Bangalore on Saturday and hence, he would

return to Chennai, leaving Nivedita at Tiruvannamalai. Bhagavan asked Mani where Nivedita could be accommodated and Mani replied that she could stay with Rajeswari Amma. Bhagavan agreed to that. He asked details about the boy and asked whether the parents of the boy have seen Nivedita. Sadhu told that they have seen and that Sadhu has explained to them everything about him, his financial status and that he was doing Bhagavan's work. In spite of that they wanted Nivedita to become their daughter-in-law and Sadhu said, it was Bhagavan's Will and it will take place. He asked whether the parents wanted to wait for their daughter's marriage and the sadhu said, "Yes." He asked her name and Sadhu replied, "Srividya". He asked about her age and Sadhu said, she is of the same age as Nivedita. He asked whether she was employed and Nivedita said, she was doing P.G. Diploma in lab technology. Bhagavan said, He wanted Sri D.S.S. to be present when the boy comes to Tiruvannamalai on 16th. Sri D.S.S. told Bhagavan about his plan to go to Pasumalai by 21st and said, he will come to Tiruvannamalai and from here he would go. Master said, it may be a strain for him, but Sri D.S.S. said, he will bring the manuscript of the book of poems to be handed over to the sadhu in Master's presence. Master then asked him to come on Saturday.

Sadhuji told Bhagavan about a proposal to hold an All India Ramnam Convention and said, the President and Secretary of Sankat Mochan Hanuman Mandir were coming to Chennai on February 19 and 20 for Das Navami. He said, they would call on Him to pray for His grace and blessings. Vijayalakshmi asked whether we could not have it in Tiruvannamalai. Sadhu said, we could. In fact, we wanted it in Madras and Poojya Swami Satchidananda agreed to attend it if Bhagavan also comes to grace the function. Bhagavan said, "Holding any celebration at Tiruvannamalai before the completion of the Ashram work will be heavy strain on Mani." Sadhuji appraised Bhagavan about another proposal to hold a massive gathering of about a lakh of people for Akhand Ramnam Chanting on Rameshwaram beach on March 12 with the cooperation of Hindu organizations like Vishwa Hindu Parishad, Hindu Munnani and Rashtriya Swayamsevak Sangh. Sadhu prayed for Bhagavan's blessings for the completion of the 15,500 crore Nama japa chanting sankalpa of Mataji Krishnabai before the end of this century.

Bhagavan said, “You will do it. You have my Father’s grace and blessings of Mataji Krishnabai and of Swami Satchidananda. You will succeed in your endeavour.” Bhagavan took the danda and bowl of the sadhu, blessed them and gave them back to Sadhu. Bhagavan asked Devaki to hand over the poetic epistles of Lee Lozowick to Sadhu. Mani said, he would book Sadhu’s bus ticket and before leaving he could collect the poems from Devaki. Before leaving, Sadhuji prostrated to Bhagavan. He took Sadhu’s stick and bowl again and blessed. Sadhu offered salutations to Ma Devaki and she also reciprocated.

On January 20, 1995, Friday morning, Sadhu and Bharati left for Tiruvannamalai and called on Bhagavan at the Ashram. Sri D.S.S. was there. Bhagavan asked Mani to inform him as soon as Ramesh, the boy fixed for Nivedita, arrived and went to Sudama to take rest. Ramesh reached in the noon. When Master came again to the Ashram for the afternoon darshan to devotees, he called Ramesh and made him sit by his side and holding his hand, Bhagavan made enquiries about his job and whether he liked the job. Ramesh said, he was happy with the job and Master blessed him. Then Bhagavan called Nivedita and asked her to give a speech. Nivedita spoke on Yogi and Ramnam in English and Tamil for twenty minutes. She quoted the story of Narada asking about the fruit of satsang and said, satsang of saints led to higher birth and liberation. Bhagavan immediately joked that He was not a saint, but only a sinner. Then He made Nivedita chant Ramnam. All the devotees joined her. Bhagavan presented a copy of “Poems of A Broken Heart” to a foreigner who came there. While leaving, Bhagavan said, “I asked Nivedita to speak and she spoke so well without any preparation”. Ma Devaki and Vijayalakshmi also appreciated her speech.

On Saturday morning, Sadhu, Bharati, Vivek, Nivedita, Ramesh, Sri D.S.S., and Sitharaman joined Bhagavan, Sudama sisters, Mani and Raji, and we all sat in the open site in front of the Ashram kitchen. Bhagavan made all of us sing some songs. Then all moved to the dining hall for breakfast. Ramesh wanted to leave in the afternoon and Bhagavan gave permission. He asked Mani to arrange a ticket for Ramesh in the bus. That day, a very significant event occurred.

It is well narrated in “Only God—A Biography of Yogi Ramsuratkumar” by Regina Sara Ryan:

“As they all sat in the Godman's presence, Rangarajan, in an unplanned gesture of generosity, removed a special mala from his own neck. The beads had been blessed by Mataji Krishnabai and were, in fact, a gift from Ramsuratkumar that Rangarajan had constantly worn for many years. Placing the mala in his master's hand, the sadhu asked Yogiji to present it as a birthday gift to Ramesh.

Yogi Ramsuratkumar, for whom nothing was casual, held the sacred artifact silently for some time, and then addressed the boy. “Ramesh,” he said, “Rangarajan wants to present this mala to you, but it is blessed by Mataji Krishnabai and it is meant for the saying of Ramnams. If this beggar gives it to you, will you do Ramnams daily, regularly, systematically?”

For one minute, the young man was silent. He looked down, as the mood in the room became suddenly tense. When at last he looked up, Ramesh addressed Yogi Ramsuratkumar with clarity and candor: “Bhagavan, I don't want to tell a lie to you. I am an inspector in my work. I am called to duty at all different times. Sometimes, I have to go early in the morning, sometimes late at night. I can't guarantee to you that I will do this type of sadhana every day.”

Professor Rangarajan was aghast. In his mind the deal was off! Such a response, he imagined, would surely be an indication to the Beggar that this boy was not the right one for Nivedita. “It seemed that he was saying that he was not so much interested in devotion,” the professor explained. “And my wife and I were both upset.”

Yogi Ramsuratkumar gently handed the mala back to Rangarajan saying: “You keep this with you, it is not

needed.” Then, for the next ten minutes, the Beggar engaged the young man about his work, carrying on a most pleasant conversation. When their exchange was concluded, Yogi Ramsuratkumar asked Rangarajan to come outside with him so that the two could speak privately. Without hesitation the master declared: “Rangarajan, this *is* the right boy for Nivedita.”

What had impressed Yogi Ramsuratkumar was exactly the thing that had upset Rangarajan. The boy's willingness and courage to tell the truth in front of the guru and the two families was indicative of a man of character. Such a quality was not to be easily dismissed.”

Mani arranged the ticket for Ramesh and brought it and handed over to the Master. Master blessed it and gave it to Ramesh and blessed him before he took leave.

On Sunday morning, Sadhu, Bharati, Vivek and Nivedita sat with Master and Sudama sisters in the Ashram. The whole morning, Master was discussing with Vivek about his work. Vivek expressed his desire to join a bigger company where he would have more scope for structural engineering work. Bhagavan advised Vivek that if he changed his company one after the other, one day he would have the urge to leave the country seeking bigger salary and settle down in a place like America. Mani remarked that in bigger companies the scope for promotion for employees from forward community was less. Bhagavan asked Vivek what was his life's ideal. Vivek replied that it was to follow the footsteps of Swami Vivekananda. Yogiji said, it must come from the heart and then it will be certainly fulfilled. He added, “Father will see that you are put in the right path.” He further said, Sadhuji gave the names of Vivekananda and Nivedita to his children and therefore, they must become man-making engineers. “Both of you will become so”, he added. He turned to Bharati and asked whether she would feel that Bhagavan wanted her children Vivek and Nivedita also to become like their father. Tears gathered in her eyes and she did not reply. Bhagavan remarked, “The ideal is

in the blood of Vivek and Nivedita and Father will lead them in the right path.” Sadhuji recalled, after Vivek was born, when Paramapoojaneeya Sri Guruji Golwalkar came to Madras, he made the child lie on his lap and blessed the child that he will live up to his name. Bhagavan said, “Father’s blessings!” Devaki recalled what Bhagavan told Vivek when he came to Bhagavan after donating blood, “No more blood donation. This Beggar wants your blood, flesh and bone, everything for Father’s work.” Bhagavan stressed again and again that Vivek and Nivedita should live an ideal life. Sadhuji recalled that when Vivek was in the womb of his mother, Smt. Vidyavati Devi, Mother of the great patriot and martyr, Sardar Bhagat Singh, came to Madras and blessed Bharati that she would get a son like her (Vidyavati’s) son. Yogi referred to Ramesh’s reaction the previous day when He offered japa mala to him. Sadhu said, Ramesh had asked Vivek whether father would feel bad for his not taking the mala. Bhagavan remarked that anybody else in Ramesh’s place would have accepted the mala because it came from Bhagavan, but Ramesh was honest to say that he might not be able to do the japa regularly and systematically as was expected by Bhagavan, because of the nature of his job and commitments.



In the afternoon,
Sadhu and
family took
leave of
Bhagavan.
Bhagavan
blessed Sadhu’s
stick and bowl as
usual and gave
them permission
to leave after

instructing Sadhu to write a publisher’s note to Sri D.S. Sivaramakrishnan’s poems and print it in the same press where the earlier work was also printed.

CHAPTER 3.8

ONE LAKH DEVOTEES IN RAMESHWARAM SATSANG & BHAGAVAN BLESSES SADHU'S SOUTH AFRICA VISIT

On Sunday, June 4, 1995, Sadhuji left by car to Tiruvannamalai and he was accompanied by Bharati, Nivedita and Smt. Jayalakshmi. They reached Bhagavan's presence in the Ashram by 7.15 AM. Master, Devaki, Sudama sisters, Raji and Mani received them. Master asked Sadhu whether he could get the visa for South Africa and Sadhu replied in the affirmative. He said, he wanted to be in the presence of Bhagavan before leaving the country and therefore took a flight from Delhi to reach Chennai. Bhagavan blessed Sadhu profusely and said, "This beggar is always with you. Even if you are not able to come here, this beggar will always be with you." Sadhu told Master about the flight details of his departure to South Africa. Bhagavan blessed again and gave him flowers with special blessings. Sadhu introduced Jayalakshmi, coming from Malaysia and settled in Madras, married to Sri Dharani, and told Master that the couple was now helping Sadhu in the work of Sister Nivedita Academy. Bhagavan blessed her and made her read some portion from Papa Ramdas's work on Ramnam. Bhagavan noticed the namam mark in the place of usual sandal paste and kumkum on Sadhu's forehead and remarked to Devaki. "Rangaraja has put namam now. Do you see the change?" Devaki smiled and nodded her head. Bhagavan said, "He is going to spread Rama Namam in Africa".

Sadhuji placed before Bhagavan the bundle of TATTVA DARSANA special issue brought out for the World Hindu Conference. When Bhagavan received them and perused the first copy, Raji handed over to Him the collection of the books sold in the Ashram earlier. Bhagavan handed over the amount of Rs. 1390/-

to Sadhu. Sadhuji told Bhagavan that the special issue contained articles on Dharma Shastras, Hindu Science, Philosophy and commencement of a new serial, "Hindu Rashtra - Vedic Ideals in Modern Awakening" which was a dissertation that Sadhu as a student of philosophy submitted for his M.A. Degree in which he got first class first rank in Madras University. Bhagavan glanced through the article. Sadhu also presented to Bhagavan, the issue of Vivekananda Kendra Patrika titled "Dimensions of Conversion" and copy of the off-print of Sadhu's article in it on 'Challenge of Conversion'. He also placed before Bhagavan, the Ganga Jal and Prasad of Kedar and Badrinath temples sent through him to Bhagavan by Sri K.N. Venkatraman. He also presented to Bhagavan some more copies of "*Arunai Yogi Guru Nama Mahimai*" of Sri D.S. Sivaramakrishnan. Bhagavan asked whether all the copies of TATTVA DARSANA were for Him and Sadhu replied, "Yes." Bhagavan took nine copies, signed them and gave to the sadhu as usual for preservation in Yogi Ramsuratkumar Indological Research Centre Library. He handed over the remaining copies to Mani for sale in the Ashram. Saying that, "This Beggar would like to have three or four copies free", He took four copies and kept with Himself.

Bhagavan asked whether there would be sufficient time after the return of Sadhu from abroad and before September 7, the date of marriage of Nivedita, Sadhu said, there will be time and the family members and friends were helping in making the arrangements for the marriage. Bhagavan blessed Nivedita and said, "There will be no dearth of funds for the marriage. My Father will see to it that it takes place on a grand scale." Sadhu told Him that Smt. Pushpa has offered the Tirumangalyam. Bhagavan asked Devaki about Pushpa Mami and said it is alright.

After breakfast with Bhagavan, Sadhu showed Him the air ticket, visa, passport, etc., and He went through them. He asked about the air fare from Delhi to Madras, Madras to Mumbai and Mumbai to Durban. Sadhu told that altogether it came to about Rs. 45,000/- He asked whether the organizers met all the expenses and Sadhu said, "Yes." Then He asked Sadhu about the details of the programme. Sadhu told Him about the tour of entire South Africa from June 7 to

July 4, the Sant Sammelan on July 5 and 6 and the World Hindu Conference from 7 to 10 and added that after the conference, he would be staying in Vedanta Centre in Tongaat. Bhagavan asked Sadhu to repeat the details of the programmes. Then He blessed and said, “The programmes will be very successful!” He asked about the Sant Sammelan and wanted to know what was the purpose. Sadhu explained that the effort was to set up a federation of all Hindu spiritual and religious institutions. He blessed the effort. Sadhu told Him that he must be given the strength to spread Bhagavan’s name in South Africa. He blessed again and said, “Rangaraja is doing Papa Ramdas’s work and My Father will give strength to you to do the work.”

Sadhu told Him about the progress of the work of printing Sri D.S.Sivaramakrishnan’s book of poems and the foreword to be received from Justice Arunachalam and Sri Sankararajulu and as soon as those are received, the book will be printed. Bhagavan said, it was alright. Sadhu told Him about Vivek getting a job in Bangalore. Bhagavan said, “This Beggar would like Vivek to be at Madras, but if it is difficult to get a job in Madras, he can go to Bangalore. However, ultimately he must come to Madras when he gets a good job and be of help to his father.”

Sadhu asked Bhagavan about his carrying his danda and kamandalu in his foreign tour. He asked, “What is the difficulty? Did you not carry them when you went abroad last time?” Sadhu replied: “No, at that time I had not taken initiation.” He asked again, “After initiation, did you not go abroad?” Sadhu said, “No, Bhagavan.” Bhagavan said, “There won’t be any problem.” Sadhu said, he will put a cover of ochre cloth over them and carry it in hand. Bhagavan approved of it.

When Sadhu reminded Bhagavan about the All India Radio programme, Devaki said that Bhagavan has noted it and He would listen to it. When Sadhu was about to leave, he placed the stick and bowl before Bhagavan. Bhagavan asked whether he was leaving. Sadhu said, he had to go to Tirukkoilur, meet Sri D.S. Sivaramakrishnan and then proceed to Madras to make arrangements for travel. Bhagavan said, “Alright, then this Beggar

leaves you. Please convey my namaskars to D.S. Sivaramakrishnan”. Devaki also wanted her pranams to be conveyed to D.S.S. While leaving Bhagavan, Sadhu offered prostrations to Him and when he offered prostration to Ma Devaki also, she objected and touched Sadhu’s feet. Before leaving by car, Sadhu prayed for Bhagavan’s presence in Nivedita’s marriage and Ma Devaki replied, “Bhagavan has already blessed.” Sadhu took leave of them.



Sadhu performing Padapooja to Bhagavan

ऊर्ध्वं मूलम् अधः शाखम् अश्वत्थं प्राहः अव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥

**Bhagavad Gita Chapter 15 shloka 1 in
Yogi Ramsuratkumar’s handwriting**

ऊर्ध्वमूलम् अधःशाखम् अश्वत्थं प्राहः अव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥

CHAPTER 3.9

THE WORLD HINDU CONFERENCE IN SOUTH AFRICA

CHAPTER 3.10

SISTER NIVEDITA ACADEMY OF SOUTH AFRICA

CHAPTER 3.11

BHAGAVAN BLESSES NIVEDITA'S WEDDING

On Thursday, August 31, 1995, Sadhuji, accompanied by Smt. and Sri A.S. Govender, Smt. Bharati and Kumari Nivedita, proceeded to Tiruvannamalai and reached Sudama by evening 6.15 PM. Ma Devaki received them and took them to the presence of Bhagavan. Sri Mani was also present there. Sadhuji offered his pranams to the Master and reported about the grand success of his South African tour by the grace of Bhagavan. Bhagavan raised His hands and blessed Sadhu saying, "All is Father's Grace." Sadhu introduced Sri A.S. Govender and Smt. Govender. Bhagavan asked them their full name. They replied, "Annamalai Sadayan Govender and Panchalamma". Sadhu placed the albums of the South African visit before Bhagavan and Bhagavan went through them. Sadhu also told Devaki about his meeting Sashirekha who is known to her. Sri Govender spoke to Bhagavan about the impact that Sadhu had created in South Africa and the need for him to visit the country again. Bhagavan replied, "If there is demand, Rangaraja can go there again." Sadhu showed the photos of Dr. Nelson Mandela, Ela Gandhi, and other leaders in South Africa who graced the World Hindu Conference and of Smt. Sherita Kommal and other devotees in South Africa who laid the foundation for Sister Nivedita Academy

of South Africa and sought Bhagavan's blessings for the further progress of His mission in the distant land. Speaking about Sri A.S. Govender, Sadhu said, he had made very liberal contributions to the work of Sivananda Ashram and Hindu institutions in South Africa. Bhagavan turned to Mani and jovially asked whether he was listening to our conversation. Mani smiled and said, "Yes, I heard the word 'liberal'."

Smt. Bharati placed before Bhagavan the ornaments and clothes for Nivedita's wedding. He blessed the bridal dress presented to Nivedita by Sri and Smt. Govender and handed them over to her. Then He took the ornaments and started wearing them, including the metti for the toe. Smt. Govender, Nivedita and Vijayalakshmi took photographs of Bhagavan wearing the ornaments and blessing them. He was all the time showering His blessings on Nivedita. Telling Devaki about smiling Nivedita, He said, "Nivedita is lucky." Sadhu commented, "It is very lucky to be a beggar's daughter and all the more to be a Divine Beggar's granddaughter." Bhagavan had a hearty laugh. Bhagavan then presented to Nivedita the gift of Rajalakshmi and said, He was keeping it with Him since yesterday, waiting for Nivedita. He profusely blessed Nivedita for a happy marriage.

Bhagavan asked Sri Govender about his programme after the marriage celebrations. He said, he will go on a pilgrimage in the south and also visit Rishikesh. Sadhu told Bhagavan about Swami Chidananda of Divine Life Society staying in Sri Govender's house in South Africa. Bhagavan laughed aloud when Sadhu told him that his house in Chennai was like a small bathroom in their Bungalow when compared to the sprawling building with car, and all modern facilities they had. He laughed when Sadhu told Him, that he had only a grass mat and a coconut shell at home, whereas, the Sister Nivedita Academy of South Africa is now well equipped with computer and modern amenities. When he further said, now the Academy in Chennai will also have computer, etc., Bhagavan said, "My Father will see that you get a better place and all facilities for your work." Devaki showed to the Govenders the Souvenir of Yogi Ramsuratkumar Trust. Sadhuji told Bhagavan about his conveying to Dr. Nelson Mandela, President of the Republic of South Africa,

Yogiji's blessings and Dr. Mandela expressing his regards to Bhagavan. When Sadhu told Bhagavan that if He ever visited South Africa, He would be treated as a State Guest, Bhagavan heartily laughed. Sadhuji told Him that the devotees in the country also wanted Him to visit.

Bhagavan asked Devaki to entertain us for supper. While taking supper, Sadhu told Bhagavan about Swami Muruganandam of Tiruvannamalai attending the World Hindu Conference. Bhagavan could not immediately recognize who the swami was and Sadhu showed Him the swami's photo. After supper, Sadhu and his party came to Udupi Brindavan for night stay.

On Friday, September 1, in the early morning we all came again to the presence of Master and joined Him for breakfast. He asked Rajalakshmi to chant Ramnam and Vijayalakshmi to chant His name. Then He jovially said, Rajalakshmi was asking why she alone was discriminated and asked to sing Ramnam while others were asked to chant His name. With a voice choked with emotion, He said, **“Ramnam is also this Beggar's name.”** He then continued, “Rangaraja asked this Beggar to initiate him and this Beggar initiated him into Ramnam.” When He added, “This Beggar did not know that he was already initiated by Swami Chinmayananda”, Sadhuji interrupted and said, “Swami Chinmayananda is only my *Siksha Guru* and Bhagavan is my *Deeksha guru*.” Bhagavan smiled and then continued: “When this Beggar initiated him, he asked what work he should do. This Beggar asked him to take up Mataji Krishnabai's 15,500 crore Nama Japa Yagna and spread it. He took it up seriously and is spreading it all over the world. Ramnam is also this Beggar's name. There is no difference at all.” He further said, “Rangaraja, through Krishna, was spreading Ramnam in France. Michel asked a question whether Ramnam or Yogi nam is to be spread and this Beggar said, Ramnam is to be spread.”

Rajalakshmi read Papa's book ‘On Himself’. Yogiji then presented to Nivedita gifts from Him, Sudama sisters and Mani, and He then handed over to Sadhu the money collected through sale of “*Arunai Yogi Gurunama Mahimai*”. He instructed Sadhu to send invitation of Nivedita's marriage to Justice T.S. Arunachalam, Justice

Venkataswamy and other devotees and said, “Swaminathan will represent this Beggar in the marriage.” Anjaneyulu joined us for breakfast. Bhagavan asked Bharati and Rajalakshmi to serve breakfast to all of us. After that, He said, “Nivedita’s marriage will be a grand success by My Father’s Grace. Everything will go off well”. Devaki also blessed Nivedita and asked her to come with the bridegroom. Bhagavan then took the bowl and danda of Sadhu and blessed them. While taking leave of Him sitting in the car, He again took the hand of Sadhu and blessed him.

On Saturday, October 7, 1995, Sadhu received an urgent call from Sri Mani informing that Bhagavan Yogi Ramsuratkumar wanted to see the sadhu immediately. Sadhu, Smt. Bharati and Sow. Nivedita left for Tiruvannamalai in the afternoon and reached there by 7.00 PM. Bhagavan and Devaki received them. Bhagavan wanted to know the details of the accident that we met with while returning from Anandashram. Sadhu explained to Him in detail and said, just before the accident occurred, he had finished his usual 108 malas of Ramnam Japa and was chanting His name. He said, it was “Father’s Grace”, though the sadhu was sure it was a miracle performed by Master. Bhagavan then asked about the places which we visited and was happy to learn that the guests from abroad were safe on their return journey. Bhagavan was all the time holding the hand of Sadhu and charging the sadhu with His spiritual power and grace. Bhagavan offered supper to Sadhu, Bharati and Nivedita. Sadhu spoke to Master about letter from Smt. Sherita Kommal, Convener of Sister Nivedita Academy in South Africa. Ma Devaki said they had also received a letter from her. While taking supper, Ma Devaki said, Bhagavan was a little alarmed by the severe attack of Sri Anwar Shaikh on Islam, though his article in support of Hinduism and Bharatavarsha was bold and thought-provoking.

In the early morning on the next day, when Bhagavan arrived in the Ashram with Sudama sisters, Sadhuji received Him when He got down from the car, and holding Sadhu’s hand, Bhagavan walked towards the dining hall. We all chanted Ramnam for some time. Mother Vijayalakshmi was reading Papa’s book and her voice choked with emotion. Chandrasekhar of Aruppukkottai had joined us. Sadhu told Bhagavan about his discussion with Poojya Swami

Satchidananda about his plan to hold an International Ramnam Convention and Swamiji's comment that He would come if Bhagavan is also coming. Sadhu prayed to Bhagavan to give his consent and grace the programme. Bhagavan replied, "Everything Father decides. If Father Wills, it will happen. Normally, this Beggar does not go out of Tiruvannamalai." When Sadhu told him that he will have to make an announcement about the programme, Bhagavan said, "Even if you put it in invitation, there is no guarantee that this Beggar will come unless Father Wills it." Bhagavan was holding the hand of Sadhu and touching the slight wound which Sadhu had due to the accident, giving a healing touch.

Bhagavan then went to the office to see a worker, when Sadhu was busy with his Nama Japa. When He came back again, He took the sadhu's hand and walked towards the prayer hall. He made Sadhu sit by His side and asked Bharati and Nivedita to sit in the first row. Prof. Karunakaran, Sri Kumar of Auto Caravan, and many other devotees had joined us. Sri D.S. Sivaramakrishna Iyer also came from Tapovanam. Bhagavan commanded Sadhu to give a talk on his experiences of the South African tour. From 11.00 AM to 12 noon, Sadhu gave a long talk about the World Hindu Conference, the scientific temper of Hinduism, the interest evinced by people like Sri Anwar Shaikh of England, Rubin Tuku of Kenya and others, about Dr. Nelson Mandela, the President of South Africa, and about the need for sadhana in day to day life.

Bhagavan presented a collection of Rs. 1000/- to Sadhu, but Sadhu placed it at His feet and prayed that he would like to have a copy of the Yogi Ramsuratkumar Trust Souvenir for the amount. Bhagavan turned to Sri Mani and told him, "Rangaraja wants to purchase a copy of the Souvenir and he has given the money for it. But, this Beggar feels that we should give him a copy free and we won't take money from him." So saying, He presented a copy of the Souvenir and also returned the money placed at His feet. After Mangala Arati, He left the hall holding Sadhu's hand.

Before taking leave of the Master, Sadhu conveyed to Him the news of Justice Sri T.V. Viswanatha Iyer of Ernakulam meeting with a car

accident. Bhagavan heard the details from Sri D.S. Sivaramakrishna Iyer.

In the evening, at 4.00 PM, when Bhagavan came again to Ashram, He held the hand of Sadhu and walked into the prayer hall. After everyone was seated, Bhagavan asked Sadhu to speak in Tamil on a Tamil verse which was sung, “*Thelivu guruvin thirumeni kaanal, Thelivu guruvin thirunaamam cheppal, Thelivu guruvin thiruvaarththai keyttal, Thelivu guruvuru sindhiththal thaaney*” - “Enlightenment is in seeing the Guru’s sacred body, enlightenment is in chanting Guru’s name, enlightenment is in listening to Guru’s word, and enlightenment is in contemplating on Guru’s sacred form.” Sadhu spoke for twenty minutes explaining the meaning and significance of the verse. Then Bhagavan asked Sadhu to speak on the same topic in English and Sadhu did so. Bhagavan asked Prof. Karunakaran also to speak. After the Arati, Master left the hall again holding the hand of Sadhu. When He took leave with Sudama sisters, Sadhu retired to his room.

On Monday, October 9, when Bhagavan arrived in the Ashram in the early morning, He was received by Sadhu, and holding Sadhu’s hand, He walked to the dining hall. Chandrasekharan and family had also joined us for breakfast. The cats in the dining hall were giving Him a rousing welcome. Bhagavan asked Sadhu about cats in South Africa. Sadhu said, “There in South Africa, they get a lot of food and they are stout.” We were chanting Ramnam. A wool worm was crawling near the mothers by His side. When Sadhu pointed it out, Muthu caught it and removed it. Bhagavan asked in Tamil, “*kadakkalla?*” Devaki thought that he was asking whether it did not bite, “*kadikkalla?*” and replied, it didn’t bite. Master smiled and said, He had asked whether Muthu had got it, “*kidaikkalla?*” We all burst into laughter.

Master was introduced to Dr. Rajkumar, husband of Sri Chandrasekharan’s niece. Bhagavan turned to Sadhu and asked whether he had any dental problem. Sadhu replied that he did have and Smt. Saradamani Chinnaswami’s son, who is a dentist, had already removed four of his teeth. Bhagavan joked, “So, if you go to Rajkumar, he will remove the rest.” He continued, “This is what the

doctors do. That is the easiest cure. No teeth, no problem” He laughed aloud. Dr. Rajkumar’s wife told Bhagavan about some problem her husband was going through. When Master asked him about his worries, he said he had a debt of rupees fifteen lakhs, part of which has been cleared by Chandrasekharan, Thyagarajan and others. Master promised, “Father will give you peace of mind.” Bhagavan was asked to give a name to his daughter and He gave the name, “Ramasevak”. Devaki pointed out that it was a girl and Bhagavan said, “It is alright. They can add ‘amma’ to the name.”

Bhagavan asked Sadhu about his programme, “Have you any programme today and tomorrow?” Sadhu replied, “There is no programme, but I have a lot of correspondence work to do.” Bhagavan said, “Oh, you have lot of correspondence work. Then it’s alright.” Sadhu sought His blessings for setting up a computer, “We have to do a lot of correspondence, besides Ramnam work, maintenance of accounts, addresses, etc., and we lack man power. So we intend to go in for computer.”

Bhagavan asked, “Is anyone donating a computer?”

Sadhu replied, “Some devotees in South Africa have extended financial help.”

Bhagavan said, “My Father blesses for the success of your efforts!”

Sadhu: “Master, we need a place also. Our place is very small and already crowded with books.”

Bhagavan: “We are doing Father’s work. Father will give the place when the time comes. He will provide for His work.”

Sadhu sought Bhagavan’s blessings for the proposed International Ramnam Convention. He blessed for the success and added: “This Beggar never moves out of Tiruvannamalai. My Father will certainly be present there. You can write this to Swami Satchidananda also. The convention will take place with all success. My Father’s blessings are there!”

Sadhu prostrated to Bhagavan to take leave of Him. Bhagavan took his danda and coconut shell and blessed them. Holding Sadhu's hand He came out, got into the car and left for Sudama. Sadhu, Bharati and Nivedita took leave of Sri Mani and others in the Ashram and returned to Chennai by bus.



**Bhagavan
blesses
Nivedita;
Ma Devaki
enjoys the
sight of
Yogiji's
feet with
the toe ring**

CHAPTER 3.12

**ALL INDIA RAMNAM SHIBIR &
YOGI RAMSURATKUMAR JAYANTI 1995**

CHAPTER 3.13

**BHAGAVAN BLESSES HIS ENVOY
TO SOUTH AFRICA**

The New Year's Day 1996 started with the journey of Sadhu, accompanied by Smt. Bharati and Sri D.S. Ganeshan, to Tirukkcoilur. After lunch, they proceeded to Tiruvannamalai and reached the abode of Bhagavan Yogi Ramsuratkumar by 4.00 PM. Sadhuji placed before Bhagavan the bundle of copies of *Gurunaathan Paadangalil Kadambamaalai*, the poems of Sri D.S. Sivaramakrishnan on Yogi Ramsuratkumar, published by Sister Nivedita Academy as instructed by Bhagavan. Bhagavan looked at the face of the sadhu intently for a few minutes with a gentle smile. He asked Bharati to sit down. Sadhu also placed before Him the letter from HINDUISM TODAY from Hawaii and Swami Rama Tirtha Diary from Lucknow. Bhagavan took a copy of *Kadambamaalai* from the bundle and gave to Ma Devaki. She told Him about the contents in the book. Then He gave a copy to the sadhu and asked him to read the publisher's note of the sadhu, the forewords by Justice Sri T.S. Arunachalam, Sri G. Sankararajulu and Prof. Perumal Raju and the introduction by Sri D.S. Sivaramakrishnan. It took an hour to complete reading them. Then He asked Sadhu how many copies he had brought with him. Sadhu replied that he had brought 250, after handing over 50 copies to Sri D.S. Sivaramakrishnan. Bhagavan took fifty copies and gave to the sadhu asking him to distribute to the devotees, including Sri Sankararajulu, who were present there. Bhagavan gave the rest of

the copies to Srimati Raji Mani to preserve in the Ashram. He also distributed the copies of the Ashram Trust Souvenir to some of the devotees. While leaving the Ashram for Sudama, Bhagavan asked Sadhu to stay in the Ashram for the night.

On Tuesday, January 2, Sadhu received the Master at the Ashram and had breakfast with Him. Rajalakshmi sang Ramnam. Later Master asked Sri Sankararajulu to introduce his friends who were with him. Bhagavan told them that Sri Shankararajulu's presence was required at the Ashram and hence, they must take care of his school at Madurai. Master then turned to Sadhu and then told everybody: "At one time, this Beggar wanted Rangaraja to stay here and look after the Ashram work. But, this Beggar had given him the work of spreading Ramnam and he has been doing the work which is more important than the Ashram work. It is Papa's work and this Beggar didn't want to disturb him. But, now this Beggar feels that He will ask Rangaraja to handover that work to somebody and come here to look after the Ashram work. He will ask Rangaraja to come at any time and He hopes Rangaraja will be prepared to come at any time."

Sadhuji immediately responded: "Any time Bhagavan wants, I will be at Your service, Bhagavan."

Bhagavan: "That's good. Rangarajan is prepared to come at any time." Bhagavan turned to Ma Devaki and said: "Not immediately, but anytime this Beggar will call him. He is doing very important work. You were helping him when you were in Sarada College and Rajalakshmi also helped him in that work. It is Papa's work that he is doing. For the time being, Mani and Shankararajulu will manage here, but when the time comes, this Beggar will call Rangaraja."

Rajakumari Murugesan, her friends and many others were there. Bhagavan asked Sadhu whether he had visited Tuticorin. Sadhu replied "Yes". He asked again whether Sadhu had visited Rajakumari's house. Sadhu replied in the negative. Bhagavan asked Mani to cooperate with Sri Sankararajulu and Mani said, "I am here to obey Bhagavan." Bhagavan patted on his thigh.

Bhagavan was about to leave Ashram early. Sadhu told Him that he had to leave for Madras as a series of lectures were to start there on 3rd. Bhagavan asked Sadhu what was the topic. Sadhu replied: “From Vedas to Vivekananda”. Bhagavan blessed the lecture programme as well as the National Youth Day Oratorical Contests for city students for the award of Yogi Ramsuratkumar Rolling Shields and Awards. Sadhuji also told Bhagavan about the efforts to get passport for Smt. Bharati to accompany him to South Africa and Bhagavan gave His blessings. Sadhu told Bhagavan that he and Bharati may have to leave India by February 15. Sadhuji also informed Bhagavan about Nivedita joining APTECH Bangalore as a Lecturer on Yogi Jayanti Day. He blessed her. He asked when she will come to the Ashram and Sadhu replied, “After Pongal”. He asked about Vivek and gave His blessings to Vivek also. Then He asked Sadhu to give him Sadhu’s bowl and stick. He blessed them returned them to the sadhu. Sadhu took leave of him.

On Thursday, February 29, Vivek came with a message from Justice Arunachalam through Sri Mukilan that Sadhu is expected at Bhagavan’s abode on Saturday morning itself. Therefore, Sadhu decided to leave for Tiruvannamalai on Friday morning itself. He reached Bhagavan’s abode in the forenoon. Bhagavan received Sadhu and made him sit by His side on the dais. There were a number of devotees as usual to have His darshan. Bhagavan asked Sadhu whether he was coming from Bangalore. Sadhu told Him about the message of Bhagavan through Justice Arunachalam and said, he came earlier, asking Bharati, Nivedita and others to follow tomorrow. Bhagavan asked about the sadhu’s proposed journey abroad and Sadhu explained to Him the preparations. Sadhu also told Him about his letter to Him. Master asked who was financing the trip to South Africa, whether for both Sadhu and Bharati and for how many months. Sadhu explained everything in detail.

Bhagavan asked Sadhu whether Sri T.S. Arunachalam had discussed anything with the sadhu. Sadhu said, he just got his message through Sri Mukilan and Sri Arunachalam was expected to reach there in the afternoon. Bhagavan got up holding Sadhu’s hand, and walked to a side of the hall and we sat together. He called Mani also. Bhagavan said that He was giving some responsibility to Sri T.S. Arunachalam

and He wanted the sadhu and Mani to cooperate with him. When Sri Arunachalam came, Bhagavan asked him to sit with Sadhu and Mani. Sri Arunachalam and his brother, Dr. Ramanathan sat with us and Bhagavan also joined. Mani seemed to be a little disturbed when Bhagavan asked him to leave everything to Sri Arunachalam. Mani wanted to be relieved from all responsibilities, but Bhagavan told Sri Arunachalam that he and Raji will continue the work as it is now and we must give full cooperation to him.

Sri Arunachalam told Bhagavan about the new draft constitution of the trust with the sadhu, Sudama sisters including Devaki, Arunachalam and Mani as trustees, and naming him as the Spiritual Head as per the wish of Bhagavan. It was decided to finalize it the next day. Bhagavan hinted that He will be in the construction of the Ashram till it is complete and Father may call Him away later. Holding the hand of Sadhu, Bhagavan told Sri Arunachalam: "This Beggar has given a very important work of spreading Ramnam to Rangaraja. It is Father's Work and Rangaraja has given his heart and soul to that work. He will be away till June." Sri Arunachalam said that he would take power of attorney from Sadhu to take decisions on his behalf. Bhagavan said, Father will see that the work goes smoothly. After Bhagavan left, Sadhu sat with Justice Arunachalam and discussed about future work. Sadhu did arati and gave tirtha to all.

On Saturday, March 2, Bhagavan's driver came and told that He was waiting for the sadhu. Sadhu joined Bhagavan for breakfast. Justice Arunachalam, Dr. Ramanathan and others were also there. Ramnam chanting was going on. Bhagavan spoke about Ramnam work: "Rangaraja started it. Devaki was helping him. Then Rajalakshmi took over." Sadhu intervened: "Now, Prof. Kamalam is doing it." Bhagavan left for a short rest and we all gathered again at 9.30 AM in the Swagath Hall. Arunachalam was busy writing the resolutions. Smt. Prabha came and Bhagavan also arrived. Smt. Prabha submitted her resignation from the trust to make room for Justice Arunachalam. It was a poignant and emotional scene as she was in tears. Bhagavan accepted her resignation and He was also emotional. Then He saw her off in His car. The new Trust Board was constituted with Sadhu, Sudama sisters including Devaki, Mani and

Dr. Ramanathan as a substitute for Justice Arunachalam till the Justice could assume office. Bhagavan announced that Sri T.S. Arunachalam would be head of the Trust and Spiritual Head. He also said: “Rangarajan will be away from the country for three months and Arunachalam will take power of attorney from him for passing of any resolution during the period.”

We all came to the dining hall and Bhagavan allowed photograph of all of us to be taken with Him. Then the devotees were let in for satsang and chanting started, Bhagavan asked Sadhu when Nivedita was coming. Sadhu replied that she would be reaching there in the noon. Sadhu also informed Bhagavan that Sri Ramesh, Bharati’s brother, and Smt. Vasantha, his wife, were coming from Chennai with the copies of the books that He wanted. After they reached, Smt. Bharati also came with Smt. Nivedita, her husband Sri Ramesh, and his mother Smt. Saroja.

After coffee break, the evening session started. Bhagavan was highly emotional in the afternoon. Sometimes He was in tears. He said that Sudama sisters were perpetuating His physical existence and explained how Devaki expressed her determination to serve Him. He called the Sudama sisters His mothers. He added, “Whoever looks at them sees this Beggar.” He then announced that He was empowering Justice Arunachalam as the Head of the Trust and His spiritual successor. He said, Justice offered to resign his position as Judge, but He asked him to continue as he was likely to get posting to the Supreme Court. He then told about the sadhu: “This Beggar never initiates anybody, but Rangaraja once insisted and this Beggar initiated him into the Ramnam Mantra. Though he had already got an initiation from Swami Chinmayananda, this Beggar initiated him.” Sadhu intervened to tell that Swami Chinmayananda was only his *Siksha Guru* and Devaki also supported Sadhu’s statement. Bhagavan laughed and then continued: “Well, this Beggar gave him initiation and he asked this Beggar what he should do. This Beggar asked him to spread the Ramnam and try to complete the 15, 500 crore Japa Yagna of Mataji Krishnabai. Rangaraja gave his heart to that work. He is spreading Ramnam not only in India, but all over the world. He is now going to South Africa. He is spreading it in France, USA and many

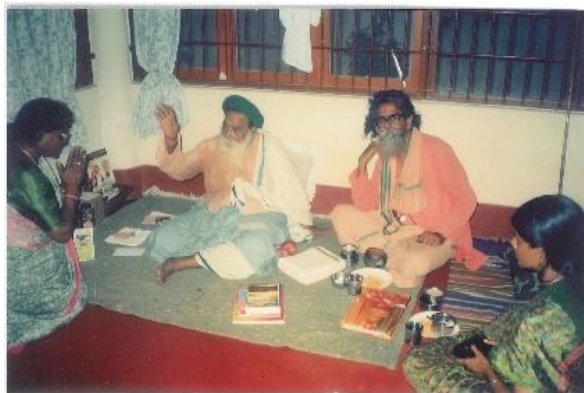
countries. He has already gone to South Africa and is going again now. Wherever he will be, My Father is always with him and He will see that his work succeeds.” Bhagavan turned to Sadhu and showered His blessings and then continued: “Rangaraja will continue the work and see that the 15,500 crore Ramnam Japa is completed.” Bhagavan also spoke about the work of Mani and Raji and said, “He is in all”. In high emotion, He said, “This Beggar will be there till the Ashram construction work is over. Then My Father will call this Beggar away.” All were in tears when He said that.

He called Nivedita and Ramesh and blessed them. He asked Rajalakshmi to read Paranjpe’s story, “The Sufi”, twice and also asked Sadhu and Dr. Ramanathan to read it. He then asked Paranjpe who was present there, to read it and speak about the story. Yogiji spoke how He got Paranjpe’s books and came across the story, how he was invited and he met Him. Yogiji then turned to Sadhu and asked him to chant the invocation verse which Sadhu would sing before commencing his speeches: “*Veda rishaya samaarabhya, Vedaantaachaaryaa madhyamaah, Yogi Ramsuratkumara paryantam Vande Guruparamaparaam!*” (Salutations and adorations to all the great preceptors of the Holy Land of Bharatavarsha, right from the Vedic Rishis, through the Vedanta Acharyas to my Deeksha Guru Yogi Ramsuratkumar of Tiruvannamalai.) Bhagavan asked Sadhu to repeat it twice and then said: “Rangaraja, out of devotion to this Beggar, calls Him one in the lineage of rishis, though this Beggar is a dirty sinner.” He then laughed and went on showering His blessings on the sadhu. He blessed Arunachalam, Paranjpe, Dr. Ramanathan and the sadhu by presenting fruits to them. He then called Rajeswari and Nivedita and asked them to chant “*Arunachala Shivaa....*” While they were chanting. He got up and left. Sadhu performed Aarati.

On Sunday, March 3, Sadhu joined Bhagavan in the breakfast time. Sri Paranjpe and others were also present. Bhagavan asked Rajalakshmi to sing Rajaji’s song, “*Kuraiyonrumillai...*”, many times. He asked Paranjpe whether he had read the works of Rajaji and Paramacharya. He called them Rishis. Sadhu told Bhagavan that Paramacharya’s speeches had come in English. Master asked Paranjpe to get it and read it. He told about His experience in getting

Rajaji's story read for Him. He also told about His meeting Sri K.M. Munshi. Answering to a question, Bhagavan said, He did not meet Sri Aurobindo, though He had met Mother. He added, due to His madness, His appointment with Sri Aurobindo was cancelled. Bhagavan also spoke about the short stories of Munshi Premchand.

After breakfast, Bhagavan asked Sadhu whether he had to leave. Sadhu told Him that he had to collect visa from the South African High Commission in Delhi. He blessed Sadhu and Bharati and said: "Wherever Rangaraja is, My Father will bless him". He also blessed Bharati, saying "Pranams to Ma Bharati". He recalled Mythili Saran Gupta's work, "*Bharata Bharati*".



CHAPTER 3.14

BHAGAVAN YOGI RAMSURATKUMAR'S WORK IN SOUTH AFRICA

CHAPTER 3.15

BHAGAVAN RELEASES GERMAN

“GLIMPSES OF A GREAT YOGI”

On Tuesday, June 25, 1996, Sadhuji and Smt. Bharati reached Master's abode in the evening. Bhagavan received them in the main hall of the Ashram under construction and made them sit by His side. Bhagavan asked Sadhu when he was teaching in a Christian Theological College and where. Sadhuji told Him about his services in Satya Nilayam Sacred Heart College at Tiruvanmiyur in Chennai. He asked Sadhu whether he was teaching 'Metaphysics'. Sadhu replied, "Yes". He then asked, "What is Metaphysics?" Sadhu explained: "It is the science which deals with reality which is beyond the realm of physics, i.e., that which is beyond the perceptible universe. That which is beyond reason." Bhagavan asked Sadhu about the Sacred Heart College. Sadhu told Him how the college was set up in Shembaganur hundred years ago as a Christian Theological College and later shifted to a vast campus in Tiruvanmiyur. Sadhuji added: "I got inspiration to take up the work of training Hindu missionaries on the lines they were doing for Christian missionaries after I saw their work." Sadhu told Master about the successful work of training Hindu preachers in South Africa and about the Vijnana Bharati course and classes on Hindu thought and culture that he has been taking in South Africa. He was also very happy to learn that our Ramnam work was fast spreading in the country. Sadhu told Him that in all places we have kept Bhagavan's portrait and devotees are doing Ramnam in large numbers. Bhagavan said: "Satchidananda Swami must be very happy. You are doing My Master's work." Bhagavan blessed Sadhu,

took his hand and pulled him closer to Him and started pressing Sadhu's hand. Sadhu told Him about the classes on Hindu Darshanas in South Africa. Bhagavan asked Sadhu about the Shad Darshanas. Sadhu explained the inter-connection of the six darshanas and the Upanishadic philosophy. Sadhu told Bhagavan about our efforts to present the universal values of Hinduism in the light of comparative studies with Christianity and Islam, which, according to Levy and Brutoi respectively, have their origin in Hinduism. Bhagavan asked about the works of Levy and Brutoi and Sadhu explained to Him.

Bhagavan asked Bharati how she enjoyed the trip to South Africa and she replied it was very fine. Sadhu told Bhagavan about the devotees from South Africa wanting to come to Tiruvannamalai and He asked how many were coming and when. Sadhu replied that ten or twelve devotees were expected to come in December-January. Bhagavan asked whether they would come before Sadhu goes there again. Sadhu replied, "Yes". Sadhu told Bhagavan about our efforts to find a place for the Yogi Ramsuratkumar Indological Research Centre and Library and for setting up a printing unit too. Bhagavan replied: "My Father will bless your efforts and you will succeed in getting a place." He asked Sadhu about the present arrangements for printing TATTVA DARSANA and Sadhu explained to Him the problems confronted and the need to have our own printing system. Master blessed our efforts and then asked about the monophoto filmsetter machine that had come from South Africa. Sadhu said that it was still in the place of Smt. Valliammai Achi and we were trying to dispose it off as it was not suited to our work. He also told Bhagavan about the Computer and Printer set up at Nivedita's place in Bangalore.

Bhagavan asked about Nivedita and her health and Sadhu replied that she was fine. He blessed Nivedita for a safe delivery and then enquired about Vivek. Sadhu told Him about Vivek's job in Madras and He asked for the details. Mani explained to Him about Vivek's work. Bhagavan blessed Vivek. He also enquired about who was attending to Sadhu's work in Chennai in his absence. Sadhu told Him about Sri Ananthan, Bharati's cousin. Bhagavan asked Sadhu to repeat his name. Sadhu did so and explained that he wanted to come with us, but we advised him to stay on at Chennai and come

with the forthcoming issue of TATTVA DARSANA when it was ready. Bhagavan gave permission to his visit.

Sadhu told Bhagavan about the enquiries of Ma Yogeswari of Ananda Kutir of Cape Town and Swami Venkateswarananda of Ilavo, South Africa, and their offer of pranams to Bhagavan Yogi Ramsuratkumar. Bhagavan wanted Sadhu to convey to them His pranams. Bhagavan blessed Sadhu, Bharati, Vivek and Nivedita again before Sadhu took leave of Him. He took Sadhu's danda and kamandalu and blessed them as usual and then Sadhu returned to Chennai.

Sri Ananthan visited Tiruvannamalai on 7th and returned on the next day after darshan of Bhagavan Yogi Ramsuratkumar who received the first copy of TATTVA DARSANA through him and showered His blessings on him, his mother, Sadhu and Sadhu's family. Sri Ananthan brought the copies of the journal signed by Bhagavan for preservation in the Yogi Ramsuratkumar Indological Research Centre as usual.

Yogi Ramsuratkumar Nama Japa Yagna at Sri Ramanathan's house on Sunday, October 6, was well attended. On Monday morning, Sadhu, accompanied by Sri Ramesh, travelled to Tiruvannamalai and reached Bhagavan's abode at 11.30 AM. Bhagavan was waiting for the sadhu. As soon as Sadhu reached there, he was taken to Bhagavan's presence. It seemed Bhagavan was a little upset by some developments. He asked Mani to show the "*Dinamalar*" newspaper to Sadhu. He asked Sadhu to read a news item in the "*Varamalar*" section of the paper and wanted me to comment on it. Sadhu read the news item. It was a charge from a correspondent who had visited the Ashram, that devotees coming to the Ashram of Yogi Ramsuratkumar were prevented from having His darshan freely, those who donated Rs.1000 had the privilege to see Him and He, who was wandering like a mendicant beggar in the temple town, was now treated as a VIP prisoner by the administrators of the Ashram, brought to the Ashram site in a car and taken out in the car. Sadhu did not comment on the news, but told Bhagavan, "The Editor of the Newspaper, Sri Krishnamoorthy is known to me. He is also very

much aware of Bhagavan. Perhaps, he must not have even seen the news. In any case, we can give a reply.” Bhagavan asked Mani to show to the sadhu the reply that Mani had drafted. Bhagavan said, we can decide whether it is to be sent after Rangaraja goes through it. He added, “If Rangaraja wants to modify it or write another one, he can do so.”

Sadhu introduced Ramesh, Bharati’s brother who had come with him. Bhagavan asked about Nivedita’s baby. Sadhu told Him that she was alright now. He further told Bhagavan that immediately after her birth, the child had an infection of jaundice. Sadhu narrated, “On the day she was admitted into the Children’s Hospital in Madras, I had to leave for Mysore. I left everything to Bhagavan and went ahead. By the time I returned the child was alright” Bhagavan said, “All is Father’s Grace.” Sadhu told Him that Nivedita wanted a name to be given to the child by Bhagavan. Bhagavan said, “Already the name Haripriya is given to her. That is a good name. Let it be there.” Sadhu said, “The name has been given for the sake of birth certificate. But Nivedita wants Bhagavan to give her a name to call her.” Bhagavan replied: “Nivedita can call her ‘Shivaa’. Shivaa is Mother Parvati’s name.” Bhagavan blessed the child.

Sadhu presented to Bhagavan the first copy of **Eindrucke von einem groBen Yogi** -- the German translation of “Glimpses of A Great Yogi”. Bhagavan received it and asked Sadhu where it was printed. Sadhu replied, “Czech Republic”. Sadhu added: “It is introduced in Austria, Germany and Switzerland.” Bhagavan asked what was the language in Czechoslovakia. Sadhu replied that it was probably ‘Czech’. He asked Sadhu who did the publication in German. Sadhu said it was a devotee, Herbert Wagner.

Sadhu also gave Bhagavan a copy of the “*Vivekananda Kendra Patrika*” which carried Sadhu’s article on “Patriotism - the Foundation of Swadeshi”. Bhagavan wanted Sadhu to show the article to Him and Sadhu opened the page and told Him the page number. He asked Sadhu whether the sadhu had copies of the books for himself and Sadhu replied, both the books were for Bhagavan only. He received them and after blessing them, sent them to Ma Devaki.

Bhagavan gave to Sadhu a bundle of Lee Lozowick's poems and asked him to read the noting on the bundle. Then He asked Sadhu to bring them out as Volume II of "Poems of the Broken Heart". He said: "Rangaraja can do it leisurely after return from tour, but this Beggar wants Rangaraja to go through the proof." Sadhu replied that he will do so. He also told Bhagavan about his tour programme, that he intended to leave on 13th and return by November first week. Bhagavan blessed the tour programme. He said, He will take the copies of TATTVA DARSANA after four O'clock and asked Sadhu whether he could stay for a day. When Sadhu replied, "I will do as Bhagavan wants", He asked Mani to arrange for the stay of Sadhu. Ramesh sought Bhagavan's blessings for his proposal to buy a house in Chennai and Bhagavan blessed him and asked him to go ahead. Then he asked Sadhu and Ramesh to go to darshan hall and then to the cottage.

After lunch and rest in the afternoon, Sadhu and Ramesh called on Bhagavan again. Mani gave to Bhagavan his draft letter to *Dinamalar*. Bhagavan asked Sadhu whether he had read it. Sadhu said, "Yes". Bhagavan asked Sadhu whether he had seen the last page which carried Mani's note to Bhagavan. Sadhu said, "No". Mani clarified that he did not include it in the copy given to the sadhu. Bhagavan wanted Sadhu to read it. Mani had offered to quit, because he felt bad name was coming to the Ashram because of him. Bhagavan asked Sadhu what he had to say about the letter. Sadhu said, he will write something in Tamil and give it to *Dinamalar* and if Bhagavan wants, Mani's letter also can go to them. Bhagavan asked Mani to leave the matter to Sadhu who could give a reply. He told Mani, "You can leave it to Rangaraja and Rangaraja will give a suitable reply." Bhagavan wanted to see Sadhu's reply and Sadhu assured Him that he will send a copy of it to Him with an English translation. Bhagavan remarked, "Father's Will!"

Mani was a little upset and he was telling that he wanted Bhagavan to relieve him. He told Sadhu, "You are also a trustee and even you can decide and suggest to Bhagavan." He added, "I am your product and I came here through you only." Sadhu smiled and told Bhagavan, "I am not surprised about what has been written, but I am surprised that it has come in *Dinamalar*. I know that such type of

talk is in the atmosphere for a long time and I heard it even when I came here last time.” Mani got upset over the remark. He said, he was doing only what Bhagavan commanded. Sadhu told Bhagavan, “Mani should not be exposed to the public. Controlling the crowd, etc., must be given to the boys and Mani should keep away.” Mani got all the more upset and asked, “How can these boys do that when I myself can’t do it? Sometimes I myself get upset when they talk ill of us.” Sadhu said, “The problem comes exactly then. You shouldn’t deal with the devotees.” Mani resented. Bhagavan kept silent. Sadhu continued, “We can’t shut the mouth of the public. They do not know what is done by us here. They observe from outside and speak what they feel.” Bhagavan wanted Sadhu to give a very polite reply without hurting anybody’s feelings. Sadhu said, he will do so. Bhagavan said, “I know, you can write in the proper way. You can do that. Father’s grace is there.”

Bhagavan took the copies of TATTVA DARSANA and the book in German language from Ramesh and asked Sadhu to give Him a pen. Sadhu gave his pen to Bhagavan. He first put His signature on Sadhu’s copy of the German Edition of “Glimpses of A Great Yogi” and handed it over to Sadhu. Then, one by one, He signed the copies of TATTVA DARSANA, gave eleven copies to Sadhu, one to Mani, one to Ramesh and one He kept for Himself. He returned the remaining copies in the bundle to Ramesh.

Sadhu told Bhagavan that we have taken a house on rent for the office premises of Yogi Ramsuratkumar Indological Research Centre in Triplicane. He asked what was the rent and Sadhu replied that it was Rs. 1300/- and added that it was nearer to Sadhu’s abode. Ramesh said, from the house, Parthasarathy Temple Gopuram was visible. Bhagavan raised His hands and blessed. Sadhu told Bhagavan about our endeavour to acquire our own premises with the help of South African devotees. Bhagavan said, “Whether the South African devotees help you or not, My Father will definitely see that He provides you what you need. You are doing His work.” Sadhu told Bhagavan about Vivek’s efforts to start some independent projects. Bhagavan blessed and said, “Father’s blessings to Vivekanandan.” Bhagavan asked Sadhu when the South African devotees were coming. Sadhu replied, “Sometime by December 11”.

Sadhu told Bhagavan that if he is able to get something published in *Dinamalar* in reply to the remarks, he will try to come earlier to meet Him. Bhagavan blessed, “Father’s grace.” Sadhu then told Bhagavan that Ramesh wanted to leave in the evening. Bhagavan told Mani, “He is leaving. Rangaraja also has a lot of work to do and he is very busy. He too can go today itself if he wants.” Sadhu took Bhagavan’s blessings and permission to leave with Ramesh. Bhagavan gave Prasad to both of them and took Sadhu’s danda and kamandalu and blessed them as usual. He commanded, “You can go to the darshan hall and lead the devotees in chanting ‘Aum Sri Ram Jai Ram Jai Jai Ram’ for half an hour.” Sadhu agreed and proceeded to darshan hall. He did Ramnam Japa, leading about thirty devotees for half an hour. Then he did Arati. Sadhu took leave of Raji and Mani.



Yogi Ramsuratkumar Ramnam Parikrama Mandir at Sarva Dharma Ashram, Chatsworth, South Africa

CHAPTER 3.16

REPLY TO “DINAMALAR” ON BEHALF OF BHAGAVAN

Immediately after his return from Tiruvannamalai, Sadhuji wrote a letter in Tamil addressed to Sri R. Krishnamoorthy, Editor of “*Dinamalar*” daily, as directed by Bhagavan on Wednesday, October 9, 1996:

“Sri R. Krishnamoorthy, Mg. Editor, DINAMALAR
Madras 600 002.

Blessed Self,

Vande Mataram! Aum Name Bhagavate Yogi Ramsuratkumaraya!
Aum Sri Ram Jai Ram Jai Jai Ram! My Master blesses you! This
sadhu's best wishes to you!

This sadhu has been a regular reader of DINAMALAR right from its inception and has marvelled at its growth as a standard journal giving out true news and upholding the heritage and values of life of this nation. We had the opportunity to be in close contact with the founder of the daily, Sri Ramasubbaiar, and to admire his immense respect and regard for patriots and saints of this land. We also know of your earnest efforts, and that of your co-workers, to maintain the high tradition of the journal which he established. Therefore, we feel it our duty to point out to you if any news that is not true or substandard appears in your esteemed daily.

We came across the item, “*Vivakaaram*” (affair) in *DINAMALAR*'s weekly edition, dated 6-10-1996, authored by Sri Harishchandran. As the news is concerned with a great spiritual son of this land, who, following the footsteps of Bhagavan Ramana and Seshadri Swamigal, is reigning today in Tiruvannamalai, the holy abode of spirituality since times immemorial, and who is also the *deekshaaguru* of this sadhu, this sadhu, as a trustee of the ashram named after Him, is sending this clarification with His permission.

Yogi Ramsuratkumar, born 79 years ago in a village near Banaras on the banks of River Ganga, came down to the South in quest of spiritual enlightenment, drawn by the inspiring personality of Mahayogi Aurobindo, and sat at the feet of Bhagavan Ramana, before he got initiation from Papa Ramdas of Kanhangad. In the garb of a mendicant beggar, he travelled throughout the country and finally reached Tiruvannamalai again and settled down under a Punnai tree in front of the railway station, doing His intense tapas. Eminent people and, great litterateurs like *Vaageeshakalaanidhi* Ki.Vaa. Jagannathan, Te.Po. Meenakshisundaranar and Periyasami Thooran recognized the greatness of this saint and burst into songs in adoration of Him. He was close to Sri Gnananandagiri of Tirukkoilur Tapovanam, and Kanchi Paramaachaarya had also admired Him. Swami Chidananda of Rishikesh called Him a “Hidden Saint”. While this great saint lived a very humble and simple life sitting on the pavements of shops, in the temple premises or in the premises of the temple cart for about forty years, devotees came from far and wide. Not only prominent people like Judges of High Courts and Supreme Court, Government Officials, Political leaders, Vice-Chancellors etc., but also the poor and downtrodden people, especially among the locals, thronged around Him and received a cordial welcome and blessings from Him. He always entertained people without any distinction of high or low and the whole country knows this truth. Among the prominent people who visited His abode are Sri Ilayaraja, Sri Yesudas and Sri Balakumaran, who gratefully received His blessings and achieved success in their endeavours. It is not that Bhagavan received publicity because of them.

To meet such a great soul, when people used to flock at Tiruvannamalai and stand in long queues in front of the verandah of a house in Sannidhi Street, exposed to sun and rain, to have His darshan, some of the devotees implored Bhagavan to permit them to construct an ashram for the benefit of the devotees and got His permission. By Divine Grace, funds started pouring in liberally from the devotees of the Bhagavan and today a massive hall which can seat 4000 people at a time is under construction at the ashram site. Right from the beginning of the ashram construction work, Bhagavan has been visiting the site and sitting every day for hours

together. He used to give darshan to the devotees without any distinction of rich and poor, sitting in the darshan hall. You yourself have visited Bhagavan and had his darshan.

Now that the construction of the main Mandapam is fast progressing, Bhagavan has decided to spend more time in the work site doing His sadhana for the successful completion of this massive work. Therefore, He gives darshan to the devotees only when he enters into the ashram premises and leaves it. The rest of the time, He wants the devotees to sit in the darshan hall and do congregational *naama japa*. This discipline is observed by all the devotees visiting the ashram. The report in your paper that the devotees are not allowed to have Bhagavan's darshan is not correct.

The statement, that Bhagavan is brought to the ashram in a car and taken out like a prisoner, causes pain to the devotees. Bhagavan stays in a house, “Sudama”, near the ashram, with His spiritual daughters, Ma Devaki, Ma Vijayalakshmi, Ma Rajalakshmi and Ma Viji Akka, who are all dedicated souls who have renounced their everything in life including high offices like Professors and Commissioner of Income Tax, etc., to be of service to Bhagavan. These mothers are great tapaswinis who take care of Bhagavan and serve Him day and night. Public are not allowed to visit this place and hence Bhagavan comes to the ashram every day in a car offered by a devotee.

The statement that Rs. 1000 is collected from devotees visiting the ashram is also not correct. There are devotees of Bhagavan who are prepared to offer funds in lakhs to the ashram. The truth is that those who offered Rs. 1000 or more to the ashram fund were presented a beautiful 500-page Souvenir publication with a number of colour photos of Bhagavan, and they were allowed to receive it from Bhagavan's hands.

The trustees administering the ashram trust are also chosen by Bhagavan Himself. They are, Justice T.S. Arunachalam, former Acting Chief Justice of High Court, Madras, the “Sudama” sisters, this sadhu and Sri N.S. Mani who is looking after the ashram work. Bhagavan has imprisoned Himself only in the hearts of His devotees.

On behalf of Bhagavan's devotees all over the country and abroad, and as a trustee of the Ashram Trust, this sadhu is writing this clarification with the permission of Bhagavan and requests you to publish this in your esteemed daily and establish that *DINAMALAR* is always a standard daily speaking the truth.

With Prem and Aum,

Yours in service,

(SADHU PROF. V. RANGARAJAN)

Trustee, Yogi Ramsuratkumar Ashram Trust
Tiruvannamalai.”

Sri S.G. Padmanabhan, Convener of Yogi Ramsuratkumar Youth Association, Tirunelveli, and common family friend to both Sri Krishnamoorthy and Sadhuji, contacted Sri Krishnamoorthy in the Chennai office of “*Dinamalar*” on Friday, October 11, and phoned from there. Sri Krishnamoorthy also spoke to Sadhu apologizing for what had appeared in his journal without his knowledge. Sadhu fixed up an appointment with him and went with Sri S.G. Padmanabhan to see him on the next day and handed over the letter as directed by Bhagavan. He also conveyed the message to Raji Mani who telephoned to him about developments in the Ashram.

On December 15, accompanied by Swami Hamsananda and Sowmya of Tiruvannamalai, and the South African devotees, Sadhu reached the Ashram in the evening. There was a big crowd of devotees. Sadhu and the visitors went in queue and sat behind the crowd in the darshan hall. Ma Devaki pointed out to Bhagavan that Sadhu had come and was sitting behind the crowd. Bhagavan immediately called Sadhu and asked, “How many have come from South Africa?” Sadhu replied, “Eight people, Bhagavan.” He commanded, “Call all the eight.” Sadhu called them. Bhagavan ordered two mats to be put for them. They were seated in front of Him. Then Bhagavan turned to Sadhu and told him, “After a long time, this Beggar would like to hear your Ramnam chanting. You can chant and others will follow.”

Sadhu started with the usual invocation song addressed to the Master and chanted for fifteen minutes. Bhagavan was laughing and smiling. When the sadhu paused, Bhagavan commanded, “This Beggar would like you to continue the chanting.” Sadhu continued the chanting for another fifteen minutes. Bhagavan was enjoying. Then He called the attender boy and asked him to put a chair for the sadhu by His side. Sri Lee Lozowick and Sri Krishna were already there. Bhagavan asked Lee’s devotees to sing and asked Sadhu to discuss with Lee and Krishna about our programme and work. In the meantime, he called Sri Teddy Kommal of South Africa by His side and showered His blessings on him for full half an hour. He asked Teddy how and why he got the name, and about South Africa and Hindus there. He also asked him about Sadhu’s work there, the response of the people and then blessed for the continuation of Sister Nivedita Academy’s work in South Africa. He asked Teddy to light a cigarette for Him. He also asked about Satya Sai Baba and Teddy’s connections with Baba’s organization in his country. He told Teddy, “You have Bhagavan Baba’s blessings, Swami Satchidananda’s blessings and Rangaraja’s guidance. What more can this Beggar give you?”

Bhagavan asked Krishna to chant Ramnam. Before leaving Him, Sadhu gave Him a cheque from Sri Prem Singh of South Africa and said, “A devotee from South Africa has given Rs. 8000/- for Bhagavan in Bhagavan’s name. His name and address are there.” Bhagavan took the cheque and kept it with Him. Then Sadhu told Him, “Bhagavan, if you permit, I would like to leave. Mani has said that there is accommodation problem here.” Bhagavan pondered for a minute and said, “You can tell Mani that this Beggar has given permission to you to leave.” He took the bowl and danda of the sadhu and blessed them as usual. Then He got up, caught hold of Sadhu’s hand and walked towards the car while other devotees were seated. After He sat in the car, Sadhu told Him, “Bharati, Vivek and Nivedita want me to convey their pranams to You.” Bhagavan smiled and replied, “Tell them that they will be happy and they will never have any worry.” Before leaving, He said, “Something...”, and paused for a moment. He wanted to tell something. Sadhu got inquisitive and went closer. He then smiled and said “Nothing” and then drove away.

CHAPTER 3.17

NEW RESPONSIBILITIES TO SADHU BEFORE GOING ABROAD

On Thursday, May 1, 1997, Sadhu accompanied by Sri Anil Zutshi, left for Tiruvannamalai and reached Bhagavan's abode by 10.30 AM. Bhagavan received them and asked Sadhu when he was leaving for South Africa. Sadhu replied that he has got a message that the Home Ministry in South Africa has accepted his application for visa and he might get it in a week. Then there are flights on 10, 13, and 15, and he might catch any in which seat is available. Bhagavan told Sadhu that, before leaving the country, he must meet Justice Arunachalam who was expected to come to Madras from Delhi on 8th or 9th. Ma Devaki said that there was some programme in connection with Paramacharya at Kancheepuram and Justice was coming to preside over it. Sadhu assured Bhagavan that he would meet Sri Arunachalam before leaving the country.

Bhagavan asked Sadhu to sit in the prayer hall and do Ramnam chanting. Sri Anil joined Sadhu and Sri Murugadas, Poojya Om Prakash Yogini of Kumarakoil and Sri Balakrishna Raja and family from Rajapalayam were already there. Sadhu did Ramnam chanting for some time. Then Bhagavan called Sadhu and Anil and made them sit by His side. Sadhu introduced Anil and Bhagavan recalled that he had met him earlier. Sadhu said that he had sent Anil earlier to inform Bhagavan that Sadhu's visa was delayed, Lee's book was getting ready and Sadhu would come in the next week.

Sadhu placed the bundle of Lee's book before Bhagavan, Bhagavan asked him to open the bundle and give a book to Him. Bhagavan asked Sadhu to read any one of the poems and made him repeat three times. Sadhu told Bhagavan that he had brought 120 copies. Bhagavan took five copies and then said jovially, "This Beggar would not pay for these." Sadhu told Him that it was all His money. Bhagavan took Sadhu's hand, drew him nearer and blessed for fifteen minutes. Then He said, He would like the sadhu to come again with Sri Arunachalam on 8th or 9th before leaving the country.

Sadhu agreed to do so. Bhagavan signed ten copies to be preserved in the Yogi Ramsuratkumar Indological Research Centre. He asked Sadhu to read the ‘Publisher’s Note’. Sadhu read it.

Before Sadhu took leave of Bhagavan, He took the danda and bowl of the sadhu and blessed them. Then He reminded again: “You will not leave for South Africa without meeting this Beggar again with Justice Arunachalam.” Sadhu again assured that he will come with Sri Arunachalam and meet Bhagavan before leaving the country. On return to Chennai, Sadhu telephoned to Smt. Arunachalam and her daughter and informed them about Bhagavan’s instruction to him. On Saturday, May 10, Justice Arunachalam phoned to Sadhu and fixed the programme of visit to Tiruvannamalai.

On Tuesday, May 13, Justice Arunachalam phoned in the morning and picked up Sadhu and proceeded to Tiruvannamalai. They reached Sri Arunachalam’s cottage in the Ashram by 3.00 PM. Bhagavan came after an hour. He made Sadhu and Justice to sit opposite to each other by His two sides. He held their hands for a few minutes and blessed both of them. Then He called Mani and he also came. Then Master asked Justice Arunachalam to draft a resolution to include in the registered trust deed of the Ashram Sadhu’s name and that of Sow. Vijayalakshmi. Sri Arunachalam drafted the resolution. Sadhu signed it and others too signed it. Then Bhagavan asked Sadhu to go to Ma Devaki and get her signature and that of Sudama sisters. They all signed. Bhagavan made Sadhu to travel by His car to go from cottage to mandapam in His car and back to cottage. Ma Devaki and Sudama sisters received Sadhu with prostrations and Sadhu also prostrated to them in return.

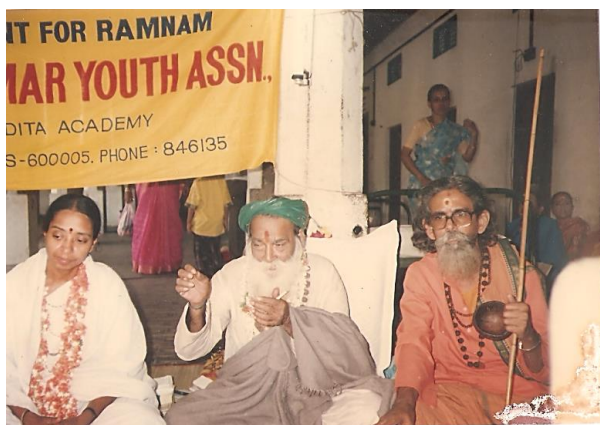
Bhagavan discussed with Sadhu about the opening of a Veda Pathashala as desired by Ma Devaki. Bhagavan said, “It may take time, but it is her wish and she has some money. It must be deposited in her name.” Bhagavan wanted the trust to be the nominee for her account. An official of State Bank of India who was there, was called in, and he promised to get ready the forms, etc. Bhagavan took leave of us and Sadhu stayed in a cottage in the Ashram. He got information from Chennai that his ticket to South Africa was confirmed. On the next day morning Sadhu received Bhagavan

when he came to the Ashram campus. Bhagavan presented a bunch of hibiscus flowers to Sadhu. Sadhu informed Bhagavan that his air ticket to South Africa was confirmed for 24th May. Bhagavan blessed Sadhu and said, “My Father blesses you! You are doing a work which is very dear to My Father Papa Ramdas and Mataji Krishnabai. Papa will always be with you. Go everywhere and spread Ramnam all over the world.” Sadhu told Bhagavan that Krishna Carcelle wanted Sadhu to visit Mauritius before returning to India. Bhagavan said, “My Father will guide you. My Father’s blessings to you and Krishna Carcelle!”

Sadhu informed Bhagavan that Vivek has got promotion as Senior Design Engineer and he sought Bhagavan’s blessings. Bhagavan replied, “My Father blesses Vivek.” Sadhu told Him that Nivedita and Anil Zutshi also wanted him to convey their pranams to Bhagavan. Bhagavan replied, “My Father blesses all of them!” He took leave of all of us. While walking to the car, He held the hand of Sri Arunachalam and told him, “Rangaraja will also give this Beggar a helping hand” and Sadhu also held his left hand. Mani jovially remarked, “Arunachalam and Rangaraja will give helping hands, not Mani.” Bhagavan simply laughed. After Bhagavan left the Ashram premises, Sadhu came back to the cottage. At ten o’clock, Bhagavan came again. He came to the cottage. The manager of State Bank of India, Sri Venkatasubramaniam, another official, Venkatakrishnan, and others came. Sadhu filled up forms for fixed deposit of Rs. 1 lakh in the name of Ma Devaki. Bhagavan asked Sadhu to go and get her signature on the forms. Sadhu went in Bhagavan’s car to the mandapam and got her signature. Sadhu told Ma Devaki, “This Veda Pathasala will receive good support from abroad.” Ma Devaki replied, “We wish you a happy and safe journey abroad.” Other sisters also joined her in wishing Sadhu a successful travel abroad. Sadhu thanked them and returned to the presence of Bhagavan. Bhagavan asked Sadhu to go to State Bank of India with the officials and get the Fixed Deposit Receipt. Sadhu went with them and returned with the F.D. receipt. One of the officials came to collect Ma’s signature for a nominee. Bhagavan asked Sadhu to go again in His car and get her signature. Sadhu did so, and then took leave of the Sudama sisters and came back to Bhagavan. He handed over the records to the bank official. Bhagavan sent away the official

and then told Mani, “Rangaraja and Arunachalam will have a lot of work to do at Madras. This Beggar will now leave them.”

While prostrating to Bhagavan before taking leave of Him, Sadhu again prayed for His blessings for a successful journey to South Africa. Bhagavan replied, “Your journey will be very successful. My Father is with you. You are doing His work.” Sadhu told Him that he would return to Bharat in August. Bhagavan ordered, “Come back when My Father brings you back.” He blessed the danda and coconut shell bowl of Sadhu and gave it to him. Sadhu took leave of Him and drove back to Chennai with Justice Arunachalam. Sri Saktivel, who was asked by Bhagavan to accompany us, also joined.



CHAPTER 3.18

BHAGAVAN'S MIRACLE IN SOUTH AFRICA

Devotees in South Africa had the direct experience of Bhagavan Yogi Ramsuratkumar's omnipotence and omniscience when a baby boy, Suveera, son of Smt. Pramila and Sri Shammilal, was miraculously cured by Bhagavan's grace. On Saturday, June 28, 1997, Sri Robin and family, devotees of Bhagavan Satya Sai, came to Sadhu and reported about the critical condition of a child in King George Hospital and took Sadhu there to pray for the child. Sadhu met the child's parents and saw the child in ICU. Sadhu gave a small picture of Bhagavan and Japamala of Tulsi beads, blessed by Bhagavan, to the mother and asked her to keep the picture by the side of the child and do incessantly, the Japa of Ramnam and Bhagavan's name with the mala in her hand. He also applied the sacred ash and kumkum blessed by Bhagavan on the forehead of the child. The next morning, the boy's father phoned to Sadhu and informed that the child was speedily recovering and would be discharged soon. On Sunday, July 6, 1997, Sadhu received a call from Sri Mukilan of Chennai, a devotee of Bhagavan, informing that he had been to Tiruvannamalai to meet Bhagavan and Bhagavan asked him to telephone to the sadhu in South Africa and find out what was happening. The devotee could not understand what Master was asking and he probably thought that Bhagavan was concerned about Sadhu's health. The devotee got the South African contact number of Sadhu from Sadhu's son, Vivekanandan, telephoned to Sadhu and asked whether everything was alright with the sadhu. The sadhu replied that he was well and the devotees of Bhagavan in South Africa were feeling the presence of Master every moment. Sadhu also sent a fax message to Bhagavan and Smt. Bharati through Sri Mukilan. It was no wonder that Bhagavan could transfer His spiritual power to His disciple to bless a devotee and perform spiritual healing.

CHAPTER 3.19

BHAGAVAN PERMITS SADHU'S

FIFTH VISIT TO SOUTH AFRICA

Immediately after his return to Bharat, Sadhuji informed Bhagavan about his safe return to the motherland and on Sunday, August 24, 1997, he proceeded to the abode of Yogiji, accompanied by Bharati, Vivek, Nivedita, Ramesh, Haripriya, Jaya, Suresh and the South African devotee, Sunny. They reached Bhagavan's abode at 10.30 AM and Bhagavan received them all in the darshan hall. They spent some time in the presence of the Master, chanting Ramnam and Yogi Nam led by Nivedita. Then Yogiji called them by His side. Sadhuji introduced them one by one. He asked Nivedita's husband Ramesh to sit in a chair and enquired about his work. He also asked whether he had learnt Kannada well. Bhagavan also asked him about his sister and parents and Ramesh told Bhagavan about his parents proposed visit to Badrinath in September. Bhagavan blessed them all. He called Jaya and asked her what she was doing. He blessed her and asked what was the name of Haripriya. Nivedita told Bhagavan about her small physique. Bhagavan gave a banana to the child and made her eat. He blessed her and Nivedita. Then he turned to the South African devotee, Sri Shanmugam Meyyappan, and heard the story of his losing his wife recently. Bhagavan prayed for her soul to rest in peace and blessed him for peace and happiness. He blessed Bharati and Vivek and asked Jaya where she was staying. She replied that she was staying with her brother Ramesh and Bharati recalled the visit of Ramesh to Bhagavan's abode last week.

Sadhuji reported to Bhagavan about the grand success of his visit to South Africa due to Bhagavan's grace and blessings. Bhagavan said, "It is all Father's Grace!" Sadhu placed before Him the photo album of S.A. Visit and the bunch of press clippings showing the coverage of Sadhu's visit in South African press. Bhagavan went through them and asked Sadhu to read a couple of them - one about the march of Hindu organizations, led by him, in protest of a Christian pastor denigrating Hinduism and another about the talk of Sadhu on "Hinduism, the Religion of Scientific Age". Sadhuji told Bhagavan

about the invitation that he has received to visit South Africa, Mauritius and Kenya again in the year end. Bhagavan gave him permission to go ahead and blessed the proposed tour. Bhagavan took Sadhu's danda and bowl and asked whether the bowl was new. Sadhu replied that it was the old one, but polished by devotees in South Africa. He blessed them and handed over to the sadhu. Sadhu told Bhagavan about the gift of a scanner by Sri Shammilal, father of Suveera, a child saved by the grace and blessings of Bhagavan, in South Africa. Bhagavan asked about the use of the machine and Nivedita explained to Him how documents and photos could be scanned and copied into the computer.

While taking leave of Bhagavan, Sadhu told him that he would go to Tirukkoilur to see Sri D.S. Sivaramakrishnan.

Sadhu, accompanied by Sri Sunny, Sri Sridhar and Sri Mohan, drove to Tiruvannamalai on Monday, October 20, 1997, and reached the ashram of Bhagavan at 10.00 AM. On the instructions of Bhagavan, Sadhu led Ramnam Chanting in the prayer hall for an hour. Then Bhagavan called us to His presence. It seemed He wanted to tell something, but was silent and pondering for a few minutes. He then called the boy who was attending to Him and asked him to bring the plate containing fruit prasad. He took an apple and gave it to Sadhu. Sadhu placed before Him two bundles containing the copies of the latest issue TATTVA DARSANA. Bhagavan asked Sadhu how many copies he had brought. Sadhu said, "Fifty". He took one bundle in His hand and asked how many copies were there in the bundle. Sadhu said, "Twenty-five". He took out the copies and gave one to each of the devotees present. He put His signature on the rest of the copies and gave to Sadhu for preservation in the Yogi Ramsuratkumar Indological Research Centre Library. Sadhu got His signature on the copy which was given to him.

Sadhu told Bhagavan: "I had been to Kanhangad last Sunday. Swami Satchidananda enquired about You and offered His pranams." Bhagavan joined His palms and said, "Pranams to Swami Satchidananda". Sadhu told Bhagavan that Sunny (Shanmugam Moodley) was leaving for South Africa on 25th. Bhagavan asked, "His name is Shanmugam, isn't it?" Sadhu replied, "Yes". Bhagavan

asked, “Where does he stay”. Sadhu said, “In Tongaat”. Bhagavan asked again, “Where is it?” Sadhu replied that it was near Durban in Natal Province. Bhagavan raised His hands and said, “My Father blesses Shanmugam and all our brethren in South Africa”. Sadhu told Him that he was expecting his visa and air ticket to visit South Africa again and he was expected to leave in November end. Bhagavan blessed Sadhu: “My Father blesses you for a successful visit to South Africa and safe return to India after your work there!”

Sadhu told Bhagavan about his programmes in Mysore in November 1st week and at Madurai and Tirunelveli in the second and third weeks. Bhagavan asked for the dates of the programmes and then blessed for the success of the programmes. Sadhu told Him that by His grace, Haripriya’s first birthday was celebrated in a grand manner. He said, “All Father’s Grace!” Sadhu then introduced Sridhar and Mohan and He blessed them also. He gave fruits to all. Sunny wanted to take a photograph. Bhagavan said, “He can take photo.” Sunny took photograph of Bhagavan with Sadhu standing by His side. Bhagavan blessed the stick and bowl of Sadhu as usual. He blessed all of us while we were leaving the Ashram.



CHAPTER 3.20

BHAGAVAN BLESSES BHARATAMATA GURUKULA ASHRAM CONSTRUCTION

Sadhu started his journey to Tiruvannamalai in the early morning on Friday by car. Sri Mohan, Sri Sridhar and Sri S.G. Padmanabhan, Convener of Ramnam Movement in Tirunelveli, joined Sadhu. When they reached the Ashram site, they found the popular film star, Sri S.V. Sekhar, waiting for darshan of Bhagavan. All sat in the darshan hall and chanted Ramnam. Later, Bhagavan called Sadhu and his friends. Sadhu introduced them all to Bhagavan. Sadhu also presented to Bhagavan a beautiful cup with the South African National Anthem painted on it. He also gave a copy of the national song. Bhagavan wanted Sadhu to read the National anthem in African language and the English translation of it. Sadhu told Him that the national anthem was sung in the inaugural function of Sister Nivedita Academy of South Africa. Sadhu showed Bhagavan the album containing photos of the South African visit and Bhagavan went through it. He asked about the Hindu population in Madagascar, South Africa, etc., and Sadhu gave Him a detailed account about the Hindu diaspora in the African continent. Bhagavan was very happy to learn that Sister Nivedita Academy has spread its wings to South Africa and blessed: "It is all Father's Grace". Sadhu told Him about the proposed All Africa Hindu Conference. Bhagavan asked about the dates and gave His blessings. Sadhu showed Him the photo of Robbin Island prison in which Mr. Nelson Mandela was incarcerated and Bhagavan keenly observed it. Bhagavan asked about Rt. Hon'ble V.S. Srinivasa Shastry's work in South Africa as representative of the British Government in India. Sadhu showed Bhagavan the photo of the foundation stone and plaque of the Greytown School founded by Sri Shastry. Bhagavan wanted Sadhu to read the writings on the plaque and wanted to know about the services of Sri Shastry in South Africa. Bhagavan was very happy to know about the spread of Ramnam Movement in South Africa and Sadhu's successful tour of the entire country. He then took out some bananas, peeled them and gave to Sadhu and friends

as Prasad. He blessed the devotees who had come with the sadhu. The devotees took photographs of Bhagavan with the South African National Anthem Cup in His hand and Sadhu sitting by His side. Mother Rajeswari said that Bhagavan was very happy in the morning when she informed Him that Sadhuji was coming and He said, “My Father blesses Rangaraja!” Sadhu and friends took leave of Him and Bhagavan blessed Sadhu’s danda and bowl before leaving him.

Accompanied by Sri Ravin Raghunannan and Sri Naren Raghunannan, devotees from South Africa, Sadhu drove to Tiruvannamalai on Wednesday, April 22, 1998, and reached the Ashram in the morning. As soon as Bhagavan reached there and got down from the car, He greeted the sadhu with folded hands and Sadhu also offered his pranams to the Master. Bhagavan made Sadhu sit by His side in the prayer hall and lead the Ramnam chanting by devotees. After the chanting, Sadhu introduced the guests from South Africa to Bhagavan. He also presented to Bhagavan a letter from Sri Ori of Vishnu Mandir, Greytown, South Africa, a packet of sweetmeat from Smt. Naren, the souvenir of Lenasia Yuvak Sangh, Hanuman Chalisa and Sister Nivedita Academy’s lessons on Hinduism prepared by Sadhu and printed in Johannesburg. Bhagavan went through the literature and the Vijnana Bharati lessons on Hindu thought, and asked Sadhu to read the last chapter on Jainism. It took forty minutes to complete the reading of the chapter and Bhagavan listened to it with deep interest. He then presented the copies of Hanuman Chalisa calendar to Ravin and Naren. He then asked about the Vishnu Temple of Greytown looked after by Sri Ori. He presented fruits to Sadhu and visitors. He also allowed photos to be taken with the visitors. He permitted Sri Ravin and Sri Naren to take photographs inside the Mandapam. Sadhu told Bhagavan about the proposed visit to Kenya. Bhagavan asked Sadhu whether he would be going to Kenya for the first time and Sadhu answered in the affirmative. He blessed the sadhu for a successful visit. He took the stick and bowl of Sadhu and blessed them as usual and Sadhu took leave of Him.

Sadhu, accompanied by Sri Sridhar, Sri Anand, Sri Kumar and Sri Ravi Shankar, left by car to Tiruvannamalai on Sunday, October 11, 1998, but because of traffic jam, reached Bhagavan's abode only by 11.00 AM when Bhagavan was busy with a doctor. Ma Devaki and Ma Vijayalakshmi received them and they spent the forenoon in Ramnam chanting in the prayer hall. Bhagavan called Sadhu and the devotees with him at 4.00 PM. A devotee, Sri Subramaniam and his family were present. Sadhu introduced the devotees who came with him. Bhagavan asked in detail about Sri Ravi Shankar. Bhagavan asked Sadhu to sit by His side and was holding the hand of Sadhu all the time. During the two hour conversation, He recalled about the sadhu's initiation in the Papa Ramdas Cave and all those who were present at that time. He remarked, Sri Sundaram Swami wanted the cave to be called Banyan Tree Cave. Bhagavan also recalled the starting of TATTVA DARSANA in 1984. Bhagavan introduced Sri Subramaniam who used to take care of Him in the early days and also helped His attendant, Sashi, to become a graduate. He also spoke about Sri Ramachandra Rao helping an artist to draw Ramayana pictures after he got him educated and spent nearly Rs. 20,000/-.

Sadhu told Bhagavan about Sri Abhanindranath Tagore and his painting of Bharatamata which received a grand appreciation from Sister Nivedita. Sadhu presented to Bhagavan the copies of his VANDE MATARAM which carried the picture on the cover page. Bhagavan went through the book, page by page and keenly observed the photos and sketches published in it. He asked Sadhu to read the Foreword to the book, written by Acharya J.B. Kripalani, and the appreciation of Abhanindranath's painting by Sister Nivedita. Bhagavan asked Sadhu how he came in contact with Acharya J.B. Kripalani. Sadhu told Bhagavan about the Vande Mataram Centenary Celebrations organized by him and attended by Sri Kripalaniji who inspired Sadhu to write the history of the immortal song, which was first serialized in 'Yuva Bharati' and later published as the maiden publication of Sister Nivedita Academy with Sri Kripalani's foreword on Akshaya Tritheeya Day, April 21, 1977. Bhagavan recalled His listening to the talk of Acharya Kripalani during the freedom struggle.

Bhagavan asked Sadhu about his association with Swami Chinmayananda and Sadhu told Him about his birth in Ernakulam and early days in Kerala, how he came in contact with the Swamiji when Sadhu was a young college student at Ernakulam, and how he was deeply involved in the work of Chinmaya Mission and Vishwa Hindu Parishad because of the inspiration received from the Swamiji. Bhagavan told Sri Subramaniam about His initiating the sadhu on Papa's Jayanti Day, April 26, 1988, in the Papa Ramdas Cave on the top of Arunachala Mountain. Sadhu placed the copies of latest issue of TATTVA DARSANA before Bhagavan. Bhagavan signed the copies of the journal and also the Second Edition of VANDE MATARAM and formally released them. He gave copies to everyone present. Sadhu told Bhagavan about the visit of Anil Zutshi and Vivek to Hyderabad. Bhagavan enquired about Anil Zutshi. Sadhu also told Bhagavan about his proposed visit to Lucknow to participate in the Swami Rama Tirtha Jayanti and programmes in U.P. for Ramnam Prachaar. Bhagavan enquired about Sri T.S. Sinha, Convener of Ramnam Movement in U.P., and about the location of his house in Prayag.

Bhagavan asked Sadhu about his proposed visit to South Africa and the places he intended to visit in the country. Sadhu told Him that he intended to visit all important places in all the provinces of the country where Ramnam work and Sister Nivedita Academy's work have already been initiated. Sadhu told Bhagavan about the visit of Sri Dhayaram Aheer, Sri Teddy Kommal and others from South Africa to India in the next month and their wish to have darshan of Bhagavan. Sadhu also told Bhagavan about the invitation of Sri Krishna Carcelle to visit Mauritius. Bhagavan blessed Sadhu for the success of his visit abroad.

Sadhu discussed with Bhagavan the proposed construction of Bharatamata Gurukula Ashram at Krishnarajapuram, Bangalore, to house the Yogi Ramsuratkumar Indological Research Centre and Library. Bhagavan saw the plan for the construction of the Ashram and blessed the project. He also wanted His Father's blessings to be conveyed to Poojya Sri Tapasi Baba Avadhoot of Pune for mootng the proposal to construct the Gurukula Ashram and making His initial contribution for the purpose.

Bhagavan presented copies of the journal and VANDE MATARAM book to Smt. Pankajam Das, Sri Saktivel, Sri Mani and other devotees who joined us. He took the bowl and danda of Sadhu and blessed them. He also blessed Sri Subramaniam's daughter who was getting married and his son also. We took leave of Bhagavan.



Sadhu, Ma Devaki, Bhagavan and Swami Satchidananda in Yogi Ramsuratkumar Ashram laying function



CHAPTER 3.21

DEVOTEES FROM ABROAD IN

YOGI RAMSURATKUMAR JAYANTI 1998

Sadhu sent a fax to Bhagavan on Thursday, December 3, informing Him about the visit of Sadhu to Tiruvannamalai along with the devotees from South Africa on Saturday, December 5. On Saturday morning he left with them, Smt. Bharati, Chi. Vivek, Dr. Subramaniam, his wife and his daughters, Shobana and Vimala, to Tiruvannamalai by a van and reached the Yogi Ramsuratkumar Ashram at 10.15 AM. There was a big crowd in the hall and Lee Lozowick had come with about thirty-five foreign devotees who were seated in the front. Some of the devotees were speaking and some singing. Bhagavan noticed the arrival of Sadhu in the hall and asked Lee Lozowick to conduct him to a chair in front of Him and later He asked Sadhu to sit on the dais. After a while, He asked Sadhu to continue with the satsang when He, Ma Devaki and Vijayalakshmi took a break. Sadhu continued the satsang till lunch break and many devotees who had assembled there took Sadhu's blessings. After the lunch, Sadhu took the South African devotees to Papa Ramdas Cave on the Arunachala Hill where Bhagavan Yogi Ramsuratkumar had initiated him. Sundaram Swami received them all. After darshan of Seshadri Swami and Ramana Ashrams, they all returned to Bhagavan's Ashram. By the time, Bhagavan had also arrived there. We had darshan of Bhagavan's statue in the main hall and then came to the dining hall where Bhagavan was sitting. Sadhu and his group came and sat behind the crowd. Bhagavan asked Lee to call the sadhu to the front.

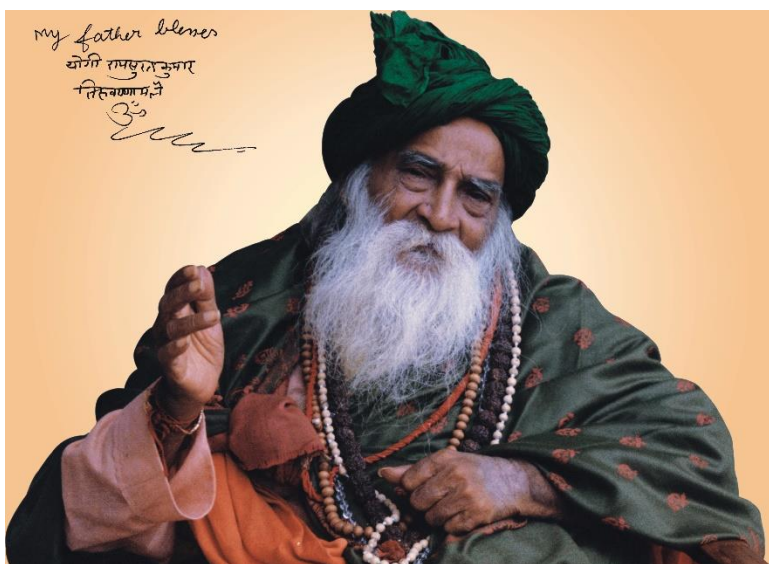
Sri Rajagopal of Anandashram came there and had a conversation with Bhagavan. Bhagavan immediately summoned the sadhu by His side and commanded: "Anandashram is bringing out a souvenir to commemorate the completion of fifty years of service of Swami Satchidananda to

the Ashram and they want this Beggar to write an article. This Beggar is not in the habit of writing. Devaki also can't write. Therefore this Beggar wants you to write on His behalf. Whatever you write will be this Beggar's writing." Sadhu told Him that he had also received a letter from Sri Sriram of Anandashram in this regard. Now that Bhagavan has commanded, the sadhu will do it on His behalf. Bhagavan said, it must be done at the earliest and to be done on His behalf also. He also told Rajagopal that Sadhu would write an article on His behalf and send it at the earliest.

Sadhu told Bhagavan about the devotees of South Africa who have come with him. Bhagavan asked how many have come. Sadhu replied that they were ten, besides Bharati and Vivek. He asked where they were. Sadhu said, they were sitting behind the crowd. Bhagavan asked Sadhu to bring them all to the front. They all came forward. Then He called them one by one, asked them their names and what work they were doing, and then blessed them all. He asked Dhayaram about his surname, Aheer, and enquired him from which state in India his forefather's went to South Africa. Sadhu said, they must have gone from present day U.P. or M.P. Bhagavan blessed Vimala for a happy married life. Shobana was also in tears of bliss and he blessed her. When He had finished blessing everyone, suddenly Nivedita's daughter, Haripriya, named Shivaa by Bhagavan, appeared there, and Sadhu was also surprised to see her. She told, she came in a van with her grandfather, Sri Vijayaraghavan, and a group of devotees from Bangalore. Bhagavan allowed all of them in the group to come on by one and take His blessings.

Bhagavan then took into His hand, the copies of Yogi Ramsuratkumar Jayanti Issue 1998 of TATTVA DARSANA placed before Him. He signed a few copies as usual to be preserved in Yogi Ramsuratkumar Indological Research Centre and Ma Devaki helped him to sign the issues. Then He took the danda and bowl of Sadhu and blessed them also as usual. The devotees from South Africa and some from Bangalore made

love offerings. He picked up all the money, Rs. 1055/- in total, and thrust the amount into the hands of the sadhu and asked him to accept it. He called Lee Lozowick and asked him to give a copy of his book, “The Death of A Dishonest Man”. When Lee gave him a copy, Bhagavan asked Ma Devaki to issue a cheque for Rs. 4000/- to Lee. He then presented the book to the sadhu telling that the book cost Rs. 4000/- and that He was paying for it on behalf of the sadhu. Sadhu received the book with His blessings. When Sadhu was seated on the chair, Haripriya came and sat on his lap. Bhagavan looked at her and blessed her with a smile. She then went to her grandma. Bhagavan called Sadhu to come to the dais and give a talk. Sadhu spoke for twenty minutes on “Yogi, Yogi Ramsuratkumar and Ramnam”. Bhagavan blessed Sadhu again when he completed the talk. He wished all success to the proposed tour of the sadhu to South Africa and other places. He gave copies of TATTVA DARSANA to the members of Lee Lozowick’s group and other devotees including Sri D.S. Ganeshan, Sri Seetharaman, Sri Hariharan, Sri Jayaraman, Sri Mani, and Sri Gnanagiri Ganeshan.



CHAPTER 3.22

BHAGAVAN BLESSES BHOOMIPOOJA OF BHARATAMATA GURUKULA ASHRAM

Sadhuji sent a fax to Bhagavan on March 13,1999 about his visit to Tiruvannamalai on the next day.

Sadhu accompanied by Sri G.V. Sridhar and Sri Mohan, left by car to Tiruvannamalai on Sunday, March 14, in the morning and reached Master's abode by 9.30 AM. Justice Arunachalam and Sri Shaktivel received Sadhu. After Bhagavan arrived in the Ashram, Sadhu led the Ramnam Chanting in the prayer hall. Then Bhagavan called him by His side. Sadhu introduced the devotees who had come with him. Bhagavan asked Ravi to give Him the copy of the message of Sadhu about his itinerary. It was not readily available. Sadhu explained to Him in detail the itinerary of his South Africa Trip. He told Bhagavan that he was leaving Chennai on 23rd and from Mumbai, will directly fly to South Africa on 24th. Though his flight was through Mauritius, he would not halt there and, perhaps, while returning from South Africa, he may visit Mauritius. Bhagavan blessed the tour programme and said, "My Father is very happy with the work that Rangaraja is doing. Your programmes will be a grand success." Bhagavan asked about the Ramnavami Celebrations at Chennai. Sadhu said, the devotees will do Akhand Ramnam and celebrate the festival. Bhagavan blessed the programme.

Sadhu told Bhagavan about the bhoomi pooja function of Bharatamata Gurukula Ashram and Yogi Ramsuratkumar Indological Centre at Srinivasanagar, Krishnarajapuram, Bangalore, and said, by His blessings and grace, the function went off well. He said, "It is all Father's grace." He asked what all activities we proposed to do in the Gurukula Ashram. Sadhu replied that the main objective was to give training to youth on all aspects of Hindu thought and culture and to send them out to different parts of the country and abroad. Bhagavan asked whether the Research Centre and Library would be attached to the

Gurukula. Sadhu replied that they will function in the Gurukula Ashram as part of Sister Nivedita Academy. He said, “My Father blesses for the success of your work.” Sadhu told Him that Nivedita was looking after the construction work of the Ashram. He gave His blessings to Nivedita, Vivek and Bharati. Bhagavan was happy to hear that Haripriya alias Shivaa, Nivedita’s daughter, was going to school. He said, “She will study well, My Father’s blessings to Haripriya!”

Bhagavan took into His hand the copies of TATTVA DARSANA Fifteenth Annual Number 1999. He keenly observed the picture of Mother of Sri Aurobindo Ashram, Pondicherry, on the cover page. He then asked whether there is any article in the journal about Mother. Sadhu replied that he has written an article, “Mother’s Vision of Mother India”, giving a detailed review of Mother’s book, INDIA THE MOTHER – a Selection from Mother’s Words, published by Institut De Recherces Evolutives, Paris and Mira Aditi Centre, Mysore. Bhagavan wanted the article to be read out for Him and Sadhu did so. Bhagavan also went through the copies of RAMNAM by Poojya Tapasi Baba Avadhoot. Sadhuji told Him that the book was intended for distribution to all Ramnam devotees inside the country and abroad. Bhagavan put His signature on the copies of TATTVA DARSANA and RAMNAM to be preserved in the Yogi Ramsuratkumar Indological Research Centre Library. He then took the bowl and stick of the sadhu and blessed him for a “Safe journey abroad for Father’s work.” Sadhu requested Bhagavan to give a message to the brethren outside India. Bhagavan gave the message: “Let them all pray to My Father. Let them always chant His Name. Let them always remember My Father. My Father will take care of them. My Father belongs to all of them. That is all this Beggar’s message!”

Sadhu prayed to Him to give him the strength to spread His name everywhere. He replied, “You will do my Father’s work very well!” Sadhu and the devotees took leave of Him and returned to Chennai, reaching home in the evening. On March 24, Bhagavan’s devotees, Shaktivel and Parimelazhagan came with copies of Bhagavan’s Message.

CHAPTER 3.23

SADHU'S DHARMA PRACHAR IN SOUTH AFRICA & BOTSWANA

CHAPTER 3.24

NEPAL VISIT, YOGI JAYANTI & INAUGURATION OF BHARATAMATA GURUKULA ASHRAM

On Sunday, September 5, Sadhu faxed a message to Bhagavan informing Him about his safe return to India and his intention to visit Tiruvannamalai.

Accompanied by Smt. Bharati, a group of devotees consisting of Sri Sridhar, Sow. Kausalya, Sri Mohan and Sri Chandrasekhar, Sadhuji drove to Tiruvannamalai on Thursday, September 9, 1999, and reached Master's abode. Bhagavan received Sadhu and showered blessings on him. Sadhu met Sri T.S. Arunachalam and discussed with him the latest developments in the Ashram. Later, a meeting of the trust board took place in the presence of Bhagavan and Sow Vijayalakshmi and Ma Devaki also joined us. Bhagavan asked Sri Arunachalam to discuss all matters about the trust with the sadhu and Sri Arunachalam said, he had already done that. Then Bhagavan asked Sadhu to give Him a report about the South Africa visit. Sadhu gave a brief report about the successful visit and the invitation to him to attend the proposed Parliament of Religions and release of a book on Mahakavi Bharati there in the year-end. Sadhuji presented the bulletin of Hindu Voice International on South Africa visit and Bhagavan asked Sadhu to read it out and also a pamphlet on Bharatamata Ashram and profile of Sadhu. Blessing the sadhu, Bhagavan said, "Rangaraja, you have done a great work for My Father. My Father's blessings will be on you wherever you are." He heard with keen

interest about the opening of Sister Nivedita Academy centres in South Africa and Botswana. He asked about the States in South Africa and Sadhu gave a list and told Bhagavan about his participation and delivering a benedictory talk in the swearing in ceremony of Mr. Popo Molefe as Premier of North West Province of South Africa. Bhagavan asked about Robin Island where Mr. Nelson Mandela was incarcerated. When Sadhu told Bhagavan about his meeting Mr. Mandela on the occasion of World Hindu Conference and Mr. Mandela's remark that he was calm and peaceful in the jail because he spent time in reading Bhagavad Gita, Bhagavan said that it was because of Mahatma Gandhi's influence on him.

Sadhu told Bhagavan about the progress of the construction work of Bharatmata Ashram and the plans to train up dedicated workers as missionaries of Mother Bharat. He also told Bhagavan that Smt. Bharati will move to Bangalore after the marriage of Vivek to look after the work of Ashram. Bhagavan asked Sadhu to call Bharati and devotees from Madras near Him. Sadhu called them and Bhagavan blessed all of them. Bhagavan blessed Vivek's marriage also. Sadhu told Him about the prayers of South African devotees, Smt. Pramilla and Smt. Sarojini, for His blessings for their health. Bhagavan wanted to see their photos in the album and blessed them. After He took leave of us all and left for Sudama, we moved into the dining hall where prayers were offered to Him. The food that was kept for Him was offered to Sadhu as prasad.

On Friday, October 29, Sadhu received official invitation from Vishwa Hindu Parishad to visit Lumbini and Sadhu faxed a letter to Bhagavan informing about his visit to Tiruvannamalai on the next day to discuss about the programme of his visit to Nepal.

Accompanied by a group of devotees including Sridhar, Mohan, Parthasarathy and Kannan, Sadhu drove to Tiruvannamalai on Saturday, October 30, 1999. Krishnamurthy, Lalitha and family followed in another car. We reached Bhagavan's abode in the forenoon. Justice Arunachalam and Sankararajulu received the sadhu. Bhagavan called Sadhu at 11.15 AM. and made him sit by His side outside the main Ashram building. He asked whether the devotees who had accompanied Sadhu were from South Africa. Sadhu replied

they were devotees from Chennai, working in Lucas-TVS and actively participating in our Ramnam movement. He asked their names and tried to recall R.K. Murthy. He blessed them all. Sadhu showed to Bhagavan the invitation for First International Conference of Great Religions of Asia to be held at Lumbini, Nepal. He received it and browsed through it, keenly looking at the photos of Kanchi Shankaracharya Sri Jayendra Saraswati and the Royal Couple of Nepal. Bhagavan remarked that Kanchi Math was closely associated with Nepal and the royal family for generations. He asked Sadhu to read the letter from Sri Balakrishna Naik and Sri Madhav of Vishwa Hindu Parishad, inviting the sadhu to the conference. Sadhu read it out. He asked Sadhu how he would go to Gorakhpur and from there to Lumbini, and what were the dates of his travel. Sadhu explained to him his itinerary. Bhagavan blessed Sadhu for the success of his journey and said, "Whatever you do and wherever you go and speak, it is all My Father's Work and His blessings are always with you!"

Sadhu told Bhagavan that after his return from Nepal, we would have Yogi Ramsuratkumar Jayanti Celebrations and inauguration of Bharatamata Gurukula Ashram and Yogi Ramsuratkumar Indological Centre at Bangalore. Bhagavan blessed the project. Sadhu told him that he had not received the air ticket and visa for the Parliament of Religions in South Africa. Bhagavan asked the dates of the Parliament and Sadhu replied that it was from 1st to 8th December 1999. Sadhu also told Bhagavan that if he were to go, he would go only after Yogi Ramsuratkumar Jayanti. Sadhu also told Him that Nivedita would receive the key of the new building today and we would start shifting things from Chennai to Bangalore. He expressed His happiness that the work was fast moving ahead with His Father's Blessing. Sadhu asked Bhagavan to give him guidance to go ahead with the projects and He replied, "My Father will guide you. You are doing His work."

Sadhu placed before Him the copies of TATTVA DARSANA, August-October 1999 issue and said, it was dedicated to Swami Nishreyasananda. Bhagavan asked details about the Swami and Sadhu replied that his Centenary fell on September 14, 1999, and he was the pioneer of Ramakrishna Movement in the African continent. He was the Founder and Spiritual Director of Ramakrishna Vedanta Societies in Southern Africa. Bhagavan asked whose disciple was the Swami.

Sadhu replied that, probably, he had taken initiation from Swami Saradananda. Bhagavan asked whether the Swami was from Trichur. Sadhu said, the Swami was born in Trichur, Kerala, and he walked on the footsteps of Swami Vivekananda and went abroad. Bhagavan asked Sadhu to read out his article in TATTVA DARSANA paying tributes to the Swami and also his article on Guru and Gurukula. Sadhu read them. Bhagavan signed ten copies of the journal for Gurukula Ashram library, sent three copies for Sudama sisters and gave one copy each to all devotees present.

Sadhu asked the details of the family of each and every devotee and blessed them. Sadhu told Him that Sri Anil Zutshi had phoned yesterday offering his salutations to Bhagavan and Yogi blessed him. Sadhu asked Bhagavan for a message to be delivered in the Lumbini conference. Bhagavan said, “This Beggar has nothing, but my Father will give the message through you.” He then took the bowl and stick of the sadhu and charged them as usual. He also allowed the devotees to take photos with Him. After He blessed us all again, we took leave of Him.



With Teddy Kommal, a devotee from South Africa

CHAPTER 3.25

DHARMACHARYAS VISIT

BHARATAMATA GURUKULA ASHRAM

On Thursday, January 6, 2000, Sadhu accompanied by Vivek, Sridhar, Parthasarathy and Mohan, drove to Tiruvannamalai and reached there by 10.30 AM. Bhagavan was giving darshan in the big hall of the Ashram. When Ma Devaki told him about Sadhu's arrival, He called us all in. Sadhu and devotees, after offering prostrations to Him, placed the bundle of TATTVA DARSANA January 2000 issue before Him. Bhagavan took the journal into His hand and asked about the contents. Sadhu told Him about the contents. He wanted Sadhu to read first the article of Prof. Kamalam, titled "Yogi Ramsuratkumar, the Almighty". Then He asked Sadhu to read the editorial titled "Parliament of Religions, Pope's Visit and Inter-religious Dialogues". Sadhu also read his editorial note in the issue about his inability to attend the Parliament of Religions in Capetown in December because of the unfortunate delay in receiving the official confirmation of his address on December 2 and arrangements for air ticket and visa to reach there in time. Bhagavan looked at the cover page carrying the '*Shubha drishthi Ganapathi*' drawn by Sri Baskaradoss inspired by a divine urge from within and Sadhu told Him about the article of appreciation of the picture by Sadhu in the issue, explaining the symbolism of the picture. Sadhu also told Bhagavan about the gift of a Fiat car by Sri Baskaradoss to the sadhu for the work of our Ashram at Bangalore.

Sadhu reported to Bhagavan about the International Conference of Great Religions of Asia at Lumbini, Nepal. Bhagavan listened to it with deep interest. Then Sadhu told Him about the Yogi Ramsuratkumar Jayanti in Bharatamata Gurukula Ashram and Papa Ramdas Sannyas Day Celebration in Anandashram, Bangalore. Bhagavan was very happy to learn that the devotees of Anandashram in Bangalore were visiting Bharatamata Gurukula Ashram. He said, "It is good that they come to your Ashram". Bhagavan wanted Sadhu to introduce the devotees who had

accompanied Sadhu in the visit and Sadhu did so. Bhagavan could not recognize Vivek immediately as he was wearing a spectacle. He asked how long Vivek was wearing a spectacle and Vivek replied, “For the last two and a half years”. Bhagavan asked him to remove the spectacle and Vivek did so. He asked about Vivek’s job and Vivek said he was working in Fitchner. Bhagavan asked about his duration of service. Vivek explained to Him about his work. Sadhu told Bhagavan about the proposal to get Vivek married. He blessed and said “Everything will end well”. He asked Vivek whether he intend to go abroad. Vivek said, he will do so if opportunity arises. Bhagavan smiled and said, **“Don’t go to Europe and America. Do work in India. Serve the Motherland, that is sufficient. If you want, you go with father to South Africa.”** He then laughed hilariously and then continued, **“Don’t listen to this Beggar. He may talk something which is meaningless”** and added jovially, “But, follow your father.” He asked Vivek when he met Yogi for the first time. Vivek said, in 1986. He asked Vivek what was his age. Vivek said, “Twenty eight”. Sadhu said, Vivek was just fourteen years old when he met Bhagavan for the first time.

Sadhu told Bhagavan about the pregnancy of Nivedita. Bhagavan blessed her for a safe delivery. Sadhu told Bhagavan about the marriage proposal of Sridhar’s daughter. Bhagavan asked him the name of the girl and the boy and blessed them for a happy married life. Sadhu told Bhagavan about the visit of devotees from South Africa and he wanted Sadhu to inform Him before they come to Tiruvannamalai. When Sadhu requested Bhagavan to sign the issues of TATTVA DARSANA, Bhagavan told him, “Not now. You stay on here.” He asked the Ashram people to arrange for our accommodation and lunch. Before leaving for Sudama, Bhagavan said, “This Beggar’s health is not good. He is living on medicines.” Sadhuji said that they will all pray for His health. Bhagavan said, “My Father will keep this Beggar in this body as long as He wants. If the Father feels that the work of this Beggar is over, He will call Him.”

After Bhagavan retired to Sudama for afternoon rest, Sadhu and his group had lunch in the dining hall. The meals that was offered to Bhagavan in the prayer was given to Sadhu. Then they all took rest in Vishwesh cottage. When Bhagavan came again to the Ashram at 4.00 PM, He called Sadhu and Vivek. He asked Sadhu to take out the copies of TATTVA DARSANA and He put His signature on the copies to be preserved in Yogi Ramsuratkumar Indological Research Centre. He signed two more copies and gave one each to Ma Devaki and Vijayalakshmi. Then He asked for Sadhu's danda and bowl and He took them into His hands and blessed them as usual. He asked Sadhu whether he had anything more to ask. Sadhu told Him that his only prayer was that the work started at Bangalore must grow. Bhagavan said, "You are doing My Father's work. The work will grow fast." Sadhu told Him that he only wanted to rise up to His expectations. Bhagavan said, "You will, My Father's blessings are there." Bhagavan gave His blessings for the fulfillment of Sadhu's mission in Bangalore. Sadhu and his group prostrated to Him again and took leave of Him and returned to Chennai.



With Anandashram devotees at Akhanda Ramnam

CHAPTER 3.26

BHAGAVAN BLESSES VIVEK'S MARRIAGE

Sadhu accompanied by some devotees, drove to Tiruvannamalai, May 2, 2000 and reached Bhagavan's abode by 9.00 AM. As soon as we reached there, Bhagavan called us. He was seated in a chair in a hut which was a part of the Ashram building in the back side. After we were seated before Him, He asked the sadhu, "What is the news?" Ma Devaki told Him that Sri Anil Zutshi and family have come with the sadhu. Sadhu introduced them and Sri Perumal Naidoo. Sadhu told Bhagavan about the engagement of Chi. Vivek with Sow Malathi on May 7, 2000, and showed Him the photo of the bride. Ma Devaki said, Bhagavan had already read Sadhu's fax in detail. Bhagavan blessed the girl and returned the photos and said, "By My Father's Grace, everything will be successful!" Sadhu explained to Him the back ground of the girl and said her parents had attended Yogi Ramsuratkumar Jayanti in Bangalore and were very devoted. Bhagavan said, "Father's Grace!"

Bhagavan was apprised about the job opportunity of Sri Anil Zutshi for a job in USA. Bhagavan blessed Anil and family and wished them all success. Ma Devaki asked whether Anil's family would accompany him to USA and he replied, they would go with him. Bhagavan remarked that he may have to go to Kashmir again for his daughter's marriage, because he was a Kashmiri Pandit.

Sadhu gave to Bhagavan a copy of the Foreword by Swami Mukhyananda to Sadhu's "Vijnana Bharati—Hinduism from Vedic Period to Modern Times". He also gave Him a copy of the appeal of Global Organization for Value Oriented Education with headquarters at Bharatamata Gurukula Ashram and explained to Him about the association of Dr. Sampooran Singh, Swami Mukhyananda and others involved in the movement. Bhagavan said, the work started by the Bharatamata Gurukula Ashram would grow by Father's Grace. Ma Devaki asked about Swami Virajeswar. Sadhu told her that the Swami may, if possible, accompany the sadhu when he brings Malathi and her parents to have darshan of Bhagavan. Bhagavan gave His consent to bring them. Sadhu told Bhagavan that, once the marriage of Vivek is

solemnized, his family responsibilities would be over and he would be fully free to do Bhagavan's work. Bhagavan turned to Devaki and said, "Rangaraja thinks that his responsibilities will be over after the marriage of Vivek." Then He asked, "What about Nivedita?" Devaki was puzzled and thinking that He was asking about Nivedita's marriage, she said, "Nivedita is already married and she has also got a child." Bhagavan smiled. Sadhu told Bhagavan that Nivedita was expecting her second child and was in the sixth month of pregnancy. Bhagavan blessed Nivedita for a safe delivery.

Bhagavan told Sadhu that He was weak and was not able to do anything "except sleeping all the time". Ma Devaki said that Bhagavan refused to stay in the special room constructed for Him in the Ashram, was in the thatched shed throughout the day, and would return to Sudama in the evenings. When Bhagavan decided to leave us, Bhagavan blessed the sadhu and He took as usual, the danda and bowl of Sadhu and blessed them also. Then He blessed the devotees. Sadhu told Bhagavan that he would come with Malathi and her parents and Bhagavan said, "It's alright." He then took the papers of Anil Zutshi and blessed him to get the visa and to have a safe journey to USA. He gave prasad to all. Sadhu took leave of Him, Ma Devaki, Vijayalakshmi and other devotees in the Ashram.

Sadhu accompanied by Smt. Bharati, Sow. Malathi, the bride fixed for Ch. Vivek, and her father, Sri Varadan, visited Tiruvannamalai on Sunday, May 14, 2000, and reached there in the morning. Vivek also joined them. Rajeswari Amma arranged a cottage for them as Bhagavan had instructed her. Bhagavan was taking complete rest during the day. He called Sadhu and others at 4.00 PM in the evening. Sadhu introduced Malathi and her father to Bhagavan. Bhagavan asked whether the alliance is confirmed and arrangements for the marriage have been taken up. Sadhu replied in the affirmative. Bhagavan asked the date of marriage and Sadhu replied, "June 22." Bhagavan called Vivek by His side and asked, "Are you satisfied with the girl decided for you?" Vivek said, "Yes". Then He called Malathi by His side and asked her, "Have you anything to say?" She was silent. Devaki told her, "If you want

to ask Bhagavan anything, you can ask.” Malathi turned to Bhagavan and said, “I want only your blessings.” Bhagavan raised His hands and blessed her saying, “My Father’s blessings!” Devaki told Bhagavan that the place fixed for the marriage is D.S. Kalyana Mantapam, Korattur, Chennai. Bhagavan blessed both Vivek and Malathi for a happy married life. Vijayalakshmi asked about Nivedita and Sadhu said, she wanted to come with them but because she is in the sixth month of pregnancy, we did not want her to take the trouble of a long journey. Bhagavan blessed Nivedita also. Devaki remarked that Vivek had come after a long time and he and Nivedita, when they were children, used to visit Tiruvannamalai very often.

Bhagavan wanted to lie down. The bed was spread for Him and He lay down. Bhagavan wanted Sadhu to sit by His side. He held the hand of Sadhu close to His heart and closed His eyes. Now and then He raised His head and shoulders and was looking into the eyes of the sadhu. He spent about fifteen minutes like that. After half an hour, Bhagavan wanted to see us off. Malathi and Vivek prostrated to Ma Devaki. Bhagavan got up and sat on His bed. Sadhu and all others prostrated to Him again. He gave an apple to each one. Then Bhagavan, as usual, took Sadhu’s stick and bowl in His hand, charged them and gave to the sadhu. Sadhu told Bhagavan about the marriage of Sridhar’s daughter, Kausalya, with Rajesh, and He blessed them. Sadhu also told Bhagavan that he would bring Swami Virajeswar sometime after a week when the next issue of TATTVA DARSANA would also be ready for release. When Sadhu told Bhagavan that Swami Virajeswar’s guru had attained Mahasamadhi, Bhagavan asked what was his name and Sadhu said, “Swami Vidyananda of Rishikesh, disciple of Swami Sivananda”. Bhagavan permitted Sadhu to come again and to bring the swami if he wants. Sadhu told Bhagavan that Vivek and Malathi would come again after the marriage to take His blessings. Sadhu also sought Bhagavan’s blessings for Nivedita’s safe delivery. Bhagavan blessed her. While leaving, Bhagavan blessed for the fast progress of work in the Bangalore Ashram.

CHAPTER 3.27

BHAGAVAN'S SERIOUS ILLNESS

AND SADHU'S DISTRESS

In the morning of July 23, Sadhu telephoned to Justice Arunachalam who gave a shocking information that Bhagavan was seriously ill and He was suffering from Cancer.

On Friday, August 11, 2000, Sadhu reached Tiruvannamalai in the evening. Bhagavan was taking rest. The next morning, Justice Arunachalam took Sadhu to Bhagavan who was bedridden and staying in a special room in the Ashram. Ma Devaki and Ma Vijayalakshmi received Sadhu. Sadhu stood by the side of Bhagavan who was lying in the bed with His eyes closed. Ma Devaki told Him, "Sadhu Rangarajan has come". Bhagavan opened His eyes and asked, "When?" Devaki replied, "Sadhu Rangarajan is here by Your side." Bhagavan turned and looked at the sadhu. Sadhu offered his pranaams to Bhagavan and Bhagavan also folded His hands and offered pranam to Sadhu even while lying on the bed. His eyes revealed the immense pain and suffering His body was undergoing. He wanted to speak and uttered the words, "Somebody is coming..." and then left it there. He could not speak further. Devaki repeated the words in a bid to make Him complete His message, but He went silent and was looking intensely at the sadhu. Then He closed His eyes and started sleeping. Sadhu sat by His side for five or ten minutes and then decided to leave Him to take complete rest. Ma Devaki and Vijayalakshmi enquired about Bharati, Vivek and Nivedita and when Sadhu was speaking to them, Bhagavan opened His eyes and growled in pain. They all went near Him. Bhagavan again looked at Sadhu and then closed His eyes and started sleeping. Sadhu took leave of Devaki and Vijayalakshmi and spent some time with Justice Arunachalam. Then he took leave of him and other Ashramites, Sri Sankararajulu, Sri Shaktivel and others.

Sadhu was very much distressed by the information that Bhagavan had refused to undergo operation. Some of the devotees were

hoping that He will use His spiritual powers and cure Himself. Sadhu faxed a message to Ma Devaki on Monday, August 13, 2000, about persuading Bhagavan to undergo medical treatment:

“Poojya Mataji,

Vande Mataram! Aum Namō Bhagavate Yogi Ramsuratkumaraya!
Aum Sri Ram Jai Ram Jai Jai Ram! Salutations and prostrations at the holy feet of my Master, Yogi Ramsuratkumar! Salutations and adorations to you and Ma Vijayalakshmi and to Hon'ble Justice Arunachalam!

This sadhu is grateful to you for permitting this sadhu to have darshan of my Master yesterday morning. This sadhu was overwhelmed with feeling when Bhagavan showed His unique compassion, blessing grace and His utter humility by folding His hands and indicating namaskar to this humble disciple even while He was writhing in pain and suffering. This sadhu has a painful feeling in his heart that though Bhagavan has been with this sadhu every moment guiding him in performing His work outside the Ashram, this sadhu has not been able to be by His side and serve Him. We have told Justice Sri Arunachalam that at any time this sadhu's presence is needed there, we will be there.

We just received a phone call from Poojya Tapasi Baba Avadhoot of Pune tonight. He feels that though Bhagavan may not undergo any operation, a panel of doctors who are experts in Cancer must examine Him and see that he has the least pain and suffering. Though we are infants before Bhagavan, we have a right and duty to see that we have done our best to see our Father recover fully from this illness whether it is His Divine Play as the faithful take it to be, or it is the Law of Nature as the rationalists feel.

Mother, this sadhu wants to bring to your kind attention and that of Hon'ble Justice Arunachalam a very important information. Though we are strictly obeying the commands of our Master, there are comments and gossips among the public and even among some close devotees of Bhagavan that the authorities of the Ashram have simply been relying on the miraculous powers of Bhagavan to cure

Himself and have not done adequate arrangements for expert medical opinion. Perhaps it will be appropriate if we allow some experts to see Bhagavan and give their medical opinion regarding Bhagavan's health and the treatment given to Him for the information of the public, instead of allowing the general public to see Bhagavan in His present health condition once in a week as it has been reported in the press. You, Mother Vijayalakshmi and Justice are the right persons to ponder over this suggestion and take a decision. Though in the present condition of Bhagavan we cannot seek His command, this sadhu is sure that Bhagavan will guide you from within.

Hope the medical camp today went off well. We await information from Justice Sri Arunachalam about the general medicines required for the camp so that we can intimate our Ramnam volunteers and doctors in our contact all over the country to collect and send as many sample medicines as possible to the Ashram regularly as this sadhu has discussed with the Justice.

This sadhu will be in Chennai in the course of this week and then we will return to Bangalore.

With pranams, Yours in service of Bhagavan, Sadhu Rangarajan.”

On Tuesday, August 15, 2000, Sadhuji received the following reply of Ma Devaki through an email from the Ashram:

“YOGI RAMSURATKUMAR JAYA GURU RAYA!

Beloved Sadhuji,

Namaskar! Bhagavan received your mail dated August 14, 2000. The message was conveyed [or read out] to Bhagavan by Ma Devaki, and Bhagavan did not reply. When Ma Devaki put forth your suggestion of panel of doctors to Bhagavan, He told Ma Devaki, “Leave the case.” Ma Devaki asked Bhagavan what does that mean, and whether the expression means “ignore it.” Bhagavan said, “yes”.

Convey my love and regards to Smt. Bharati, Vivek, his wife, Nivedita, Ramesh and their two children.

With love and pranams, Rajmohan”

On Wednesday, August 16, Dr. Rajalakshmi, devotee of Bhagavan and patron of Sister Nivedita Academy, who was attending on Bhagavan, phoned to Sadhu and gave the information that Bhagavan was being brought to Chennai on Thursday for medical treatment in Ramana Clinic in T. Nagar. Sadhu, accompanied by Sri S. Ramamoorthy, husband of Dr. Rajalakshmi, reached the Ramana Clinic on Thursday evening, but he could not meet Bhagavan who was under intensive care. Sadhu had to return without having the darshan of Bhagavan. On Friday, Sadhu suggested to Sri Ramamoorthy that Dr. Rajalakshmi must remain by the side of Bhagavan and continue her services to Him. On Saturday, Dr. Kumareshan telephoned and discussed about Bhagavan's health condition. Sri Ramamoorthy also phoned. On Tuesday, August 22, Sri Ramamoorthy informed Sadhu that Bhagavan was shifted to Apollo Hospital.

On Thursday, September 21, he reached Ramana Clinic where Bhagavan was undergoing treatment. Smt. Shanti Priya, wife of Sri Ashish Bagrodia, and Justice Arunachalam received him. Ma Devaki and Ma Vijayalakshmi took him inside the room of Bhagavan. Sadhu stood for some time by the side of Bhagavan who was fast asleep in His bed. Later, he took leave of Ma Devaki and others and returned to his abode. Dr. Kumareshan telephoned to him giving information about Bhagavan's health. On Friday, Sadhu sent a letter of appeal to Dr. Rangabhashyam, the founder and head of the clinic, praying on behalf of Bhagavan's devotees, to bestow the best treatment, care and attention on Bhagavan. He pointed out that though Bhagavan was a Divine Incarnation like Sri Ramakrishna and Bhagavan Ramana, He would not use His spiritual powers for curing Himself and therefore the responsibility of reaching out the best medical attention on Him is that of the devotees.

On Sunday, Sadhu spoke to Sri Shaktivel and to Justice Arunachalam's daughter. On Monday, he visited Ramana Clinic again and had darshan of Bhagavan Yogi Ramsuratkumar. Bhagavan spent twenty minutes with Sadhu. Sadhu placed before Bhagavan the latest issue of TATTVA DARSANA. He also told Bhagavan about the starting of Vijnana Bharati Hinduism Classes in the Yogi Ramsuratkumar Indological Research Centre in Bangalore on October 22. Bhagavan said, "My Father blesses all your projects." He also blessed the sadhu for the success of his proposed trip abroad.

Sadhuji wrote a letter to Bhagavan on November 27 expressing his happiness to learn that Bhagavan has returned to Tiruvannamalai from Chennai.



CHAPTER 3.28

MAHASAMADHI OF BHAGAVAN

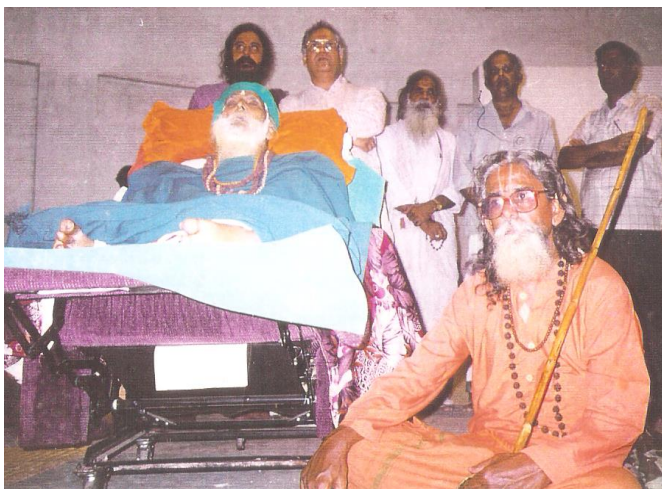
YOGI RAMSURATKUMAR

On Tuesday, January 30, 2001, Sadhu received a call from Yogi Ramsuratkumar Ashram informing him about the critical condition of Bhagavan's health. Sadhu spoke to Bhagavan's devotee, Sri Kumar of Auto Caravan, Chennai, and arranged a car to go to Tiruvannamalai. Accompanied by Smt. Bharati and three other devotees, he rushed to Tiruvannamalai. Justice Arunachalam received the sadhu and arranged for his darshan of Bhagavan. Sadhu spent about half an hour by the side of Bhagavan.

On Saturday, February 3, Sadhu arranged a car and accompanied by Bharati, Vivek, Nivedita and children and the devotees from South Africa, drove to Tiruvannamalai. He had darshan of Bhagavan.

On Tuesday, February 20, 2001, in the early morning Sadhu received message from Suchindram Rajalakshmi, a devotee of Bhagavan, that Bhagavan had attained Mahasamadhi. Nivedita also conveyed to Sadhu the message that she received from Justice Arunachalam about the Mahasamadhi of Bhagavan. Sadhu reached Tiruvannamalai and spent the day sitting at the feet of Bhagavan in the Ashram prayer hall. Swami Muruganandam, Swami Devananda, Sri Balakumar and many other prominent devotees had gathered. Sadhu spent the night with devotees and in the morning sat again at the feet of Bhagavan in the Ashram hall doing Ramanama Taraka Japa. He discussed with Justice Arunachalam and others about the final rites to be performed. Swami Shuddhananda of Anandashram, Kanhangad, also arrived. He had difficulty in reaching the platform on which Bhagavan was kept in a sitting posture as only Sadhu, Ma Devaki and Vijayalakshmi were allowed to be by His side. The Ashram workers were pushing away the crowd that wanted to reach near him. Sadhu helped Swami Shuddhananda to reach the platform and sit near Bhagavan. Hundreds of devotees started pouring in to pay homage to Bhagavan and the crowd was a little restless also when the procession around the hall took place. Before interning Bhagavan's body in the

Samadhi pit, He was seated in a bag and mothers who had gathered there started throwing jewels and coins into it. When Sadhu was looking at them wondering whether Bhagavan needed all that in His journey to eternity, a sudden call came from within and Sadhu lost his rational mooring. The golden ring from his finger came off miraculously and fell into the pit and it became the Asana of Bhagavan when His body was immersed into the pit. Sadhu performed the last rites along with others. He collected the Ashes from the pit for preservation in Bhagavan's shrine in Bharatamata Gurukula Ashram. After the Mahasamadhi rites were over, Sadhu took leave of Justice Arunachalam, Ma Devaki and left for Chennai with Suchindram Rajalakshmi, Anuradha and Sri Viswanathan. On Thursday morning, Sadhu sent a message to Swami Satchidananda about the Mahasamadhi ceremonies to Swami Satchidananda.



Bhagavan in Mahasamadhi

CHAPTER 3.29

A LOVING APPEAL TO MY MASTER'S DEVOTEES

CHAPTER 3.30

SRI BHARATAMATA MANDIR CONSECRATION & KUMBHAABHISHEKAM

SADHU PROF. V. RANGARAJAN & SRI BHARATAMATA MANDIR

SADHU PROF. V. RANGARAJAN, the Founder Trustee of Sister Nivedita Academy, was born on 22nd October 1940, to Sri S.R.Venugopalan and Smt. Janakiammal at Ernakulam, Kerala State, India.



He did his Post Graduation in M.A. (Philosophy, First Rank holder from University of Madras). Inspired by his *Siksha Guru*, H.H. Swami Chinmayananda, and mentor, Sri Guruji Golwalkar, he entered into dedicated service to the Hindu cause four decades ago and has shouldered important responsibilities in institutions like Chinmaya Mission, Rashtriya Swayamsevak Sangh, etc. He served as Bureau Editor, Hindustan Samachar News Agency; Associate Editor, *Yuva Bharati*, *Vivekananda Kendra Patrika* and *Brahmavadin*; Secretary, Chinmaya Mission, Vishwa Hindu Parishad

and Swami Vivekananda Medical Mission; and Visiting Professor of Indian Thought and Cultural Heritage of India in Sacred College and Bharatiya Vidya Bhavan, Chennai.

SISTER NIVEDITA ACADEMY was founded by the Sadhu at Chennai in 1977 with the blessings of stalwarts like Acharya J.B. Kripalani and Swami Chinmayananda, and it has been rendering yeoman service to Hindu cause in India and abroad, spreading the glory and greatness of Mother Bharat and our most ancient culture and heritage. The maiden publication of the Academy was “**Vande Mataram**” by Sadhu Rangarajan, the inspiring history of the immortal song of Bankim Chandra, to which Acharya Kripalani wrote a fitting foreword. The book has seen three editions in the last three decades. “**Saga Of Patriotism**” by Sadhu Rangarajan and R. Vivekanandan, a work on the patriots and revolutionaries of India, has seen two editions.

TATTVA DARSANA Quarterly, the official organ of the Academy, was launched in 1984 and Swami Chinamayananda rightly pointed out in the inaugural issue, “Sri V. Rangarajan is fully capable of delivering the goods through the journal, TATTVA DARSANA, which is the urgent need of the times. It is my firm understanding that he has the spiritual preparation, in both study and practice, and by a conspiracy of destiny, he had a gruesome total training in all areas of journalism. When such a well equipped person, having the necessary intense consciousness of our culture, starts a journal, it cannot but assert our goal. Even though the market is saturated with trash, I am confident that TATTVA DARSANA will have all success, and I am looking forward to seeing its glorious trail of service to the Hindu Nation.” The journal is now entering into the thirty fourth year of publication.

BHARATAMATA GURUKULA ASHRAM & YOGI RAMSURATKUMAR INDOLOGICAL RESEARCH CENTRE, named after His Holiness Yogi Ramsuratkumar of Tiruvannamalai, the *deeksha guru* of the founder of the Academy, Sadhu Prof. V. Rangarajan, and set up at Srinivasanagar, Krishnarajapuram, Bangalore, in 1999, is dedicated to training a lay order of missionaries of Mother Bharat to serve Her children all over the world. The Bharatamata Gurukula Ashram has been registered as a charitable trust.

A TEMPLE FOR BHARATAMATA AT BANGALORE

Adoration and worship of Bharatamata, our *Janmabhoomi*. *Punyabhoomi*, *Karmabhoomi*, and *Mokshabhoomi*, is the hallmark of Hindu Dharma. The Vedas and Puranas proclaim the glory and greatness of our Motherland. Sri Rama extols Mother and Motherland as greater than the Heaven—*Jananee janmabhoomischa swargaadapi gareeyasi*. She is the Mother of all our Gods and Goddesses, saints, seers and holy men and women whom we worship and for whom temples have been erected all over the country and abroad. However, rarely do we find a temple dedicated to Bharatamata whom even modern saints and savants like Bankim Chandra, Swami Vivekananda, Mahayogi Sri Aurobindo, Sister Nivedita, Swatantrya Veer Savarkar and Mahakavi Bharati eulogized as the manifestation of Mahashakti and presented before us the concepts of Ananda Math and Bhavani Mandir. The Academy undertook a very

sacred task of setting up a unique **SRI BHARATMATA MANDIR** in its premises at Srinivasanagar, Krishnarajapuram, Bangalore 560 036. This temple is now a place of congregation of all children of Mother Bharat, irrespective of caste, creed or nationality, to offer worship to the *Loka Guru*, Bharatamata, and to spread Her message, *Vasudaiva kutumbakam*—the whole world is one family. The temple was consecrated by H.H. Jagatguru Swami Vishweshwara Teertha Maharaj of Udupi Pejavar Mutt, under the presidentship of Sri H.V. Seshadri, former Saha Sarkaryavah of Rashtriya Swayamsevak Sangh, on December 8, 2004. An exquisite idol of Bharatamata has been installed and *Deshamaatrakaa Pooja* and *Havan* are performed by all devotees directly.

SRI GURUJI GOLWALKAR HINDU RESOURCE CENTRE

founded by the Sadhu was inaugurated by Swami Harshananda of Ramakrishna Mission, Bangalore, in the premises of Sri Bharatamata Mandir on the Vijayadashami Day in 2010. The centre with a library consisting of twenty-thousand books, rare journals, CDs, DVDs, Audio and Video Cassettes is at the disposal of research scholars and students from all over the country and abroad who want to do research on Hindu thought and culture.

MAHAMERU GOPURAM on the top of the *sanctum sanctorum* of Sri Bharatamata Mandir, was consecrated by Dr. R.L. Kashyap, Hon. Director, Sri Aurobindo Kapali Shastri Institute of Vedic Culture, Bangalore, under the presidentship of Dr. M. Sivakumara Swami, President of Vishwa Hindu Parishad, Karnataka, on Sunday, October 21, 2011. The construction in the model of Bhagavati temples in Kerala has a pyramid shaped *Shikara* or peak with a Meru at the bottom, right above the roof of the *sanctum sanctorum*. The *Shikara* will receive Cosmic Energy, store them in the *Meru* and inundate the whole *sanctum sanctorum* and the temple premises with the cosmic vibrations of Maha Shakti. The *Mahaa Kumbhaabishekam*, completion of twelve years of the temple, was celebrated on November 25, 2016 followed by Yogi Ramsuratkumar Jayanti and Sri Bharatamata Bhakta Sammelan on the following days. Swami Srihari Prasad of Gnana Advaita Peetham, Chennai, was Chief Guest on the first day. Sri Krishna Carcelle, International Convener of World Ramnam Movement, presided over the Jayanti of Yogi Ramsuratkumar on November 26, and Sri Ram

Madhav, All India General Secretary of Bharatiya Janata Party, was Chief Guest in the Bharatamata Bhakta Sammelan on November 27.

SADHU'S VISITS ABROAD

Sadhu Rangarajan visited South Africa for the first time in 1984 to edit the YOGA LESSONS FOR CHILDREN, a prestigious publication of the Divine Life Society of South Africa, on the occasion of Swami Sivananda Centenary. He addressed the World Hindu Conference at Durban in South Africa in 1995. Subsequently he has set up the branches of the Academy in the country and has made twelve more visits. His last successful tour of South Africa for Hindu Dharma



Prachar was in 2014 and he is visiting again in March 2018. He has also visited Mauritius, Reunion, Botswana, Kenya, Singapore and Nepal carrying the message and mission of Mother Bharat to Her children in those distant lands and set up branches of the Academy in Singapore, Kenya and Botswana. Sadhu Rangarajan is also a member of

the International Coordination Council of Vishwa Hindu Parishad Overseas and participant in the Vishwa Dharma Prasar Yatra of sadhus and sants to different countries. Lauding the work of Sadhu Rangarajan abroad, his *Shiksha Guru*, H.H. Swami Chinmayananda, said "We need such champions of Hinduism, who scream into the ears of the sleeping Hindus, reviving and revitalizing in their hearty consciousness of their proud past."

Sadhu Prof. V. Rangarajan received initiation from his *Deeksha Guru*, H.H. Yogi Ramsuratkumar Godchild Tiruvannamalai, on April 26, 1988. Since then he has been traveling all over the country and abroad, propagating the *Ramanama Taraka Mantra* in accordance to the command of his Master. Sadhuji made his twelfth visit to South Africa on his Dharma Prachar Yatra in 2014.

H.H. SWAMI CHIDANANDA, World President, Divine Life Society, Rishikesh, in his speech, following, Sadhu Rangarajan's address in Swargashram, Rishikesh, on October 26, 1987, spoke about Sadhu and

said: “I will take this opportunity for saying a few words about Professor V. Rangarajan. He has shared his lofty ideas and inspiring thoughts with us all in a very very dynamic and thrilling manner. You all know, '*Brahmavit brahmaiva bhavati*' – 'Knower of Brahman becomes Brahman', and you also know: 'As a man thinketh so he becometh'. Constantly thinking about Swami Vivekanandaji, constantly thinking about such noble patriotic souls like Bankim Chandra Chatterjee, Aurobindo Ghosh and Subramanya Bharatiyar, who saw in India a veritable Divine Shakti, a veritable deity, not merely a land, not merely a nation, but a living force of all our hearts, a dynamic, a potential force to transform humanity into divinity – thus, in their inner intuitive vision they beheld the eternal, living reality, the true saviour, Bharatvarsha, and the redeemer if not today at least tomorrow of the future of mankind; they adored, they eulogized in their intuitive vision their spiritual identity of their self with the soul of India, Bharata Shakti – and Professor V. Rangarajan, who is amongst us, in constantly thinking about these lofty souls, their sublime ideas and their inner spiritual intuition of their Divine Mother, beloved Motherland, *Matrubhoomi*, Bharatvarsha, he has imbibed verily their fervour – their patriotic fervor – and love for India, and the great spirit of adoration of India so that when he speaks, their own words come through him. Constantly thinking of Vivekananda, he has himself become an inspired orator.”



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